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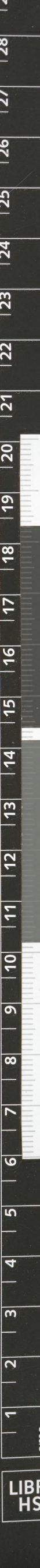
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A compendious treatise of the sword
of Crist called encheiridion which Erasmus
Roterdame wrote vnto a certen conuicte
& frende of his

How hast desired of me to fardent study singler
beloned brother in Crist: That I shold describe for
the compendious. & certen Crafte of vertuous lyding ^{Egypt betokeneth}
^{bondage affliction}
^{vices & blindnes}
By whose helpe thou mightest attayne knowledge mete
for a true Cristen man. Thou seist that thou arte weary
of the pastyme of conuicte / And to compass in thy mynde by
what meanes thou mightest escape Egypt wth all his both
vices and pleasures: And to be prepared happily to the
Capitayne goisles vnto the iorney of vertue. The more
I love the the ioyouser I am of this thy so holy a purpose
whiche I trust ye woulde on helpe / he that did what saffe
to gyde hit the shall make prosperous and bringe to good
effecte. Not wthstanding yett hane I obeyed the partly &
by cause thou arte so greet a frende of myne partly also
by cause thou requirerest so charitable thinge. Now therfore
awake please by thy harte sette thy shuldres lest other
thou shouldest seme to hane desired my Sedes and
Sedre in vayne or else to hane satisfied thy mynde
woulde any fante. Ye lett vs both indifferently beseeche
the benygny sprite of Jhn / that he both put hol some thinge
in the mynde of me which write and make the same to

the of freynghyt and effitacy

We must watche and loke abonyght vs
enmore while we be in this lyffe

The first poynte is we must nedes hane in
mynde continually that the lyff of mortall
men is nothinge but a certen perpetuall exercise
of warre and for witness adwarziar proved to the
uttermost and nen overcom And that the most parte
of men be overmyghte decayed whose myndes the
worlde as a fugiler holdeth occupied w delusions and
flatteringe plesures which also as they had conquered
all their enemyes make haliday oute of Season: no
otherwise verely then in as a very assured peace yf
is a garded longe thynge to beholde how wonte care and
ardour speccion we have how ydelly we slepe now
vpon the one side and now on the other when wonte
Seasoning we are besetted w so grette a number of armed
dyces sorowth and hunted for w so grette crafte in daid
daily w so grette hymne a wayte Beholde on thy
hedd welked debylth that neuer slepe but kepe wette
for our distention armyd agaynst vs w a thousand
discrete w a thousande Crafte of noyance which
enforce from an hie to wounde our myndes with
weppons bremmyng and dipped in deadly payson
Than the which weapons neither daries neyther

The lyff of man
but an exercise of
warre surely for
we be in this worlde
The worlde is come
to a fugiler
we are peace in
there is no peace
war most terrible
Sanguine
Sarcenet
strongest man the
sometime lybid an
noblest conqueror
whose weapon
nothing w fonde
Cephalus had a
called protect w
he unknown an
disgraced man
that provoked to
nly w grette a
promyse so to
she began to don
then attend he
self and she for
shame fled into
forest & became
himself one of
company of
which gave to
dare that word
low a wilde best
kill hym wonte
and so comager

Cephalus had en a sure dart Excepte they betrayed
in the sure and impenytable shilde of faith **Chan**
agayne on the right hande and on the lefte hande &
fore and behinde the worlde Steyeth agaynst vs
whiche after the seyminge of Seynte John is sett all on
dye and gystheve And therefore to trust both contrary
and hated Neither is it on man of fight for som tyme
in gomes of adversitie ragynge as in open warre he
Shaketh the wallis of the soule som while in grette
promysse but most wayne he provoketh to treason
and som tyme by vndermynding he sticheth on vs
on warre to lathche vs amonge the idell and careles
even **Morrone** the Shipper serpent the firste
burke of peace father of vnquyetnes and other &
Whiles grene hid in the grene graspe other Whiles
lockynge in his cables wrapped together in vnde
vowles traseth not to watche and lie awayte beneth
into the heile of our woman whom he onys paysoned
by the woman is vnderstonde the carnable parte of a
man otherwise called sensuallite **Ched** is our ebe by
Whome the moste crafty serpent doth entise & drawe
our mynde to mortall plesure **ffynally** as though
it were butt a trifull that so grette company of enemyes
sholde assaule vs on eny side in the very secrett
partes of the mynde we bere aboute vs where so ever
we go an enemy neerer than of acquaintance neer
then of howsholde and as nothing is more ynwarde

his miste wont
fetching this dart
gave she to her
husband cephalus
after she was re-
conciled againe &
the last she smyte
in deloys followed
him a hunting
in a morning
as she miste
in a bush he
supposing her to
have ben a wild
beast slawe her
the same darte

& household enemy
 olde adam made
 of earth betokening
 sensualitie other
 wise called the
 appetite or affect
 one

so nothinge is more perillous **This** is the olde adam
 made of the earth which by acquaintance and
 incommurable familiarity is more neerer to vs then a
 treizen and is in all maner stridder & pastymes
 to be more contrary than any mortall enemy whom
 thou can exclude w no bull worke neither is it lawfull
 to expell owte of thy pavilion **This** fellowe must
 be watched w a hundred Irs lest he utter and betray
 vs vnto the devill The Saker and difference that god
 hath putt in our attie **Seyng** therefore we be
 vexed w so ferefull and cruel warr And our
 cause is w so greete gyltitude of foes which hath
 conspired and Sworne our Deth which be so busy
 so appoynted so false and exspect **Ought** not
 we good men on the other side to arme our selfe &
 take our wepyng in our handes To kepe watche
 and to haue all thinge suspecte / But we as
 though all were at rest and peace slepe so faste
 that we thought agayne and gyde our selfe to
 idelnes to pleasure and as the comon proverb is
 make vs a white and a smother skyn / None otherwise
 then as though our liue were nothinge but a pastyme
 together at the taberne or alehouse and not a tyme
 of warr **For** in the fiede of tentis and pavilions
 we be locked vp in our close tte in the fiede of sallie
 and harde armes we be crowned w roses and ffe
 flowers be also bathed in damaske and rose water &

So nothinge is more perillous **This** is the olde Adam
 made of the earth which by acquaintance and
 incommurable familiarity is more neerer to vs then a
 cozyn and is in all maner stridder & pastyme
 to be more contrary than any mortall enemy whom
 thou can exclude wth no bull worke neither is it lawfull
 to expell owte of thy pavilion **This** fellowe must
 be watched wth a hundred Irs lest he utter and betray
 vs vnto the devill The Saker and difference that god
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 and harde armes we be crowned wth roses and fers
 flowers be also bathed in damaske and rose water &c

smoke in pomanders and wth ynste balke charyngge
 poynte of warr wth riot and idelnes and onz stronge
 wepene wth the wycked harpe / As this peate were not
 of all warres the moste shamefull **For** who som
 enez is not at one wth vylle the same hath broken a
 fence made betwene hym and god in tyme of bap
 tyme / **And** how a good man trust peate peate
 when thou hast god to thy enemy which only is
 peate and lord of peate / **And** wth open mouth
 crieth the contrary by his profett David **Saying** *There is no peate*
 there is no peate to symars or wicked p^{er}sons which *to wicked p^{er}sons*
 lode not god / **And** there is no other condition off
 peate wth hym except that we as longe as we be in
 the fortres of this bodie wth dedly hate and wth all o^{ur}
 myghte sholde ffight agaynst vylle **For** if we be
 be at one wth them we shall have hym twice onz
 enemy which only beynge onz frende may make
 us blessed / **And** if he be onz foe may destroye us both
 by cause we stonde on their side which only can nev^{er}
 agree wth god : for how can light and darkenes agree
And also by cause as we as men moste vnkynde
 abide not by the promyse that we made to hym
 but vnkynsly have broken thappoyntement made
 betwene hym and us wth protestacion and holy *In tyme of baptym*
 seremonies / O thou cristen man remembrest thou *we promysse wth*
 not when thou were professid and consecrat wth *protestacion to figgt*
 the holye mysterysse of the fontayne of liffe / how *and vnder stonde*
 of crist

thou boundest thy selfe to be a fruttfull sworder vnto
 thy capitayne Crist to whome thou owest thy liffe tyme
 both by cause he gave it the and also by cause he restored it
 agayne to the to whome thou owest more then thou
 arte hable to pay Commeth it not to thy mynde how
 when thou wast bounde wth his sacramente as wth
 hole giste thou wast sworne wth wordes for none
 to take the parte of so cruell an empereur and
 how thou hast destitute and tyden thy selfe to grete
 vengeance if thou shouldest not abide by thy p^{ro}mises
 for what intent was the signe of the crosse printed
 in thy forehead except thou as longe as thou lydest
 shouldest fight vnder his stondart for what intent
 were thou noynted wth his holie oyle Excepte thou
 for en shouldest fight agaynst vices what shame
 and how grete obhomynation is it counted wth all
 men if a man forsake his kynge or cheif lord why
 settist thou so light then by the capitayne Crist neither
 fearest for feere when he is god neither for losse
 semg for thy sake he was mad man ye and
 semg thou vsurpest his name thou oughtest to
 remember what thou hast promysed hym why
 departest thou away from hym like a falsse for
 sworne man and goest vnto thy enemy from
 whens he once redeemed the iⁿ the ransom of
 his precious blod why dost thou so ofte a rummagat
 warre and fight vnder the stondart of his aduersary.

The badge signet
 of baptym

The title of the
 name of crist
 ought to put
 in remembrance

4
With what face presumest thou to sett vp contrary
baners agaynst thy kynge whiche for thy sake
bestowed his owen liffe / Who sayn is not on his
p^rtye stondith agaynst hym and he that gadreth not
wth hym scatterith abroad. Thou warrest not. no
fildie tyll or quarell only but also for a miserable
reward. Wilt thou here o^r those who sayn The reward of
fildie is dethe
warrest for pleasure of this worlde what shalbe
thy nyde. PAUL the stondard bearer in the warre
of Crist answereth the. The reward saith he of
Synne is dethe / And who wolde take upon hym
to fight in a iuste and an honest cause / if he were
sure to die but bodily only / And thou fighest in
a wronge and also a fildie quarell to opeyne
for thy reward the dethe of thy soule. In this
mad battell / which man maketh agaynst man
other for bestely fury or for miserable necessitye scast.
thou not yf at any tyme other the grette hope of the
prayer or comforte of the Capitayne or the cruelties
of the enemyes / yf shame of cowardise cast in their
teethes or in confusion if desire of praise hath
pricked and stered vp the cowardise mynde. no
what courage and no what lusty mynde synseth
they what sm^eenes laboure remaineth. What
miserable liffe have they how lustely from they
apon their enemyes / welc is hym that may go
formoste / And I beseeche the what reward seke o^r The compasson
of rewardes

10 so grete iopaides and diligence verely but to
have praise of a wretched man their capitayne and
that man myghte save of them there goeth bolde men
stronge and hardy to have haply their names written
in an harpers bederoll to gett a garlond of oken
leaves or at the mooste to bringe home a hittle more
vantage or wyppnyng wth them / **W**hen we on the
other side chene contrary be sett a fier neither wth
shame neither hope of reward and yet beholdeth us
while we fight That shall quyte our payne if we
wyn the fild / **B**ut what reward settith forth the
chief ruler of our game for them that wyn the
gastrey **N**ott ynles as achilles dyddyn homer
Nott Trippedad that is to save myate bonzet wth
their fre as Eneas did yn virgill but such as the fer
nerer the care nen harde neither condoe synke into
the hert of man And thes be distributed daily now
in the meane tyme as solace and comfort of laboe
to them wth strongly resiste / **A**nd what hereafter
certes blessed immortalite **B**ut in games off
sport as in rompyng wrastryng leppnyng in which
the chiefe parte of reward is praise they which
be oncom have likewise their reward assigned vnto
them **B**ut our matter is tried wth greter dowtfull
parell neither we fight for praise but for liffe / And
as reward of most valur is profferid to hym y
quytteth hym selfe mooste manfully So payne most.

Beholdeth be
gile we fight

Julius slew Hector
ne his body
out the wall of
troy

terrible is appoynted for hym that giveth back
hedyu is promysed to hym that fighteth lustyly
And why is not the quye courage of a gentill stomack
enflamed wth the hope of so blessed a reward. Namely
when he promyseth which as he can not d^e. Eden
so can he not disserve All thinge be don in the sight
of god. which all thinge beholdeth. we have all the
company of hedyu beholders of onz conflict and
hody are we not moved at the lest way eden for
Very shame he shall praise onz vertue and diligence
of whome to be lauded is very felicitie. Why
seke we not this praise ye. in the losse of onz
lydes. Hit is a cowardfull mynde that wilbe
quyered wth no maner of reward. The veriest
hertlesse cowarde in the worlde for feare of p^{er}ill
ofte tyme taketh courage to hym. And in wordly
battelle thorowgh thy aduersary be nen so cruel
yet tageth he but on thy goode and body only.
What more then that conde cruel Achilles do
to hector. But here the ymmortall p^{ar}t of the y^es
assayed. Nedyr is thy corse drawen aboute the
sepulchre as was hectors. But thy bodie and soule
also is caste downe into hell. There is greteft
calamytie or hurt is that a swerde sholde depart
the soule fro the body here is taken fro the soule her
liffe which is god hymselfe. Hit is naturall for
the body to dy. which if no man sholde kill yett can

it not but die. **B**ut the soule to die is extreme
misery. With how grette care we the
wounde of the body. With how grette diligence
cure we them and yet we so litell of the wounde
of the soule. Our herte arise and gendge at the
remembrance of the deeth of the bodie as at a
terrible and a muche ferfull thinge and because
it is sene wth boddelly eyes. The soule to die bytynke ^{The deeth of y^e body}
no man seyth and few beleve it. Therefore very ^{seemeth terrible to}
few feare it. And yet is this deeth more cruel then ^{deeth of the soule}
the other. Even as muche as the soule doth passe ^{is not perceived}
the body and god excelleth the soule. Wille
thow that I shewe the certain courtour examples ^{Tokens for a s^t}
or tokens whereby thow mayst perceyve the sikenes ^{or dede soule}
of the soule. Thy stomack digesteth thy meate
but easely or happely casteth it vp agayne. Thow
prydest by and by that thy bodie is onte of temp^r.
And brede is not so naturally mete to thy bodye
as the worde of god is mete for thy soule. Yf that
some better / if thy mynde rise agaynst it / why
dowtest thow yet but that the mouth of thy
soule is onte of taste and infected wth some y^ell
disease. Yf thy memory which is the stomack ^{weakened of the}
of thy soule kepe not the lernyng of god if by ^{soule}
continual meditation thow digestest hit not
yf when it is digested thow sendest it not vnto
all party of the bodie by ontewarde opacion.

Thow hast an evident token that thy soule is a
 trased yf thine for wekene some vnder the / and
 hast moche to drawe thy hymmes after the / thow
 prydest playnly that thy bodie is still at ease And
 prydest thow not the siknes of thy soule when she
 grudgeth and is wele and faynter to all dedes of pitie
 whan she hath no strenght to suffer patiently the
 leste tribulacion in the wordes but is troubled and vexed
 with the losse of halfe a halpenny when the sight
 is departed from the eyes and the eares here no
 more and all the bodie hath lost her feling No
 man then doubteth but that the liffe is departed
 whan the use of thy herte be wepen some in so muche
 that thow canst not see the moste chere light of the
 verite of god when thow hearest not wth thy inward
 eares the voice of god when thow lackist all thy in
 ward feling and perceyvaunce of the knowledg
 of god thinkest thow that thy soule is alyde Thow
 sayest thy brother vngoodly infected and thy mynde
 is nothing moved so thy matter be in good case why
 felst thy soule nothing here? Certenly bycause
 she is dede why is she dede / bycause her liffe is away
 that is to saye god: for verely god is the liffe of the
 soule / And where god is there charite is & compassion
 of thy neyghbours for if thow were a quyle membre
 how couldest any parte of thy bodie ake and thow
 not having compassion no not ones feling nor

ed is the liffe
 the soule

feling is a sense
 of liffe

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God biddith vs
love eche one
other as we love
our selfe pauls
writings vnderstand
the mynde of it if it be
not all mis moche / also
that thou knowest as
and the true order
of thaire to make
the payre the
true meaning of
crist compassing
crist and euen men
to one body so that
crist be the head of
that body & we the
members & behold
what vnyte what
quyete what
care what love
what affection
is amonge the
members of one
body of cymone
towards a nother
when one be sic
all be sic when
one sorrowe all
sorrowe what
one felthe all doo
felle what so en
is don to all
pauers indifferen
the there is coo
care no singulare
the stomack tray
with for all the
armes defend all
the fete be all
if one be hurt all
be hurt all fel
wounded there is
no dyspayne no
vnyte no hate but
of sithnes and
infirmitye what
vnyte what
as well in my offer

Take a more evident token **Thou**
praying it **Thou** hast dyscorderd thy frende **Thou** hast comytted adoltery
hast dyscorderd thy frende **Thou** hast comytted adoltery
thy soule hath caught a dedely wounde and yet gredeyng
thy soule hath caught a dedely wounde and yet gredeyng
it the not all mis moche / also that thou knowest as
it were a grete wynnynge and so fast thy selfe of
that thou shamfully hast comytted **Belede**
surely that thy soule lieth dede / thy body is not alyue
if he fele not the prickynge of a pynne and is thy
soule alyue which lacketh the feelyng of so grete
adwounde **Thou** hereft som man vse lewde and
presumytious condonycation / worde of backbitynge
worde on chast and filthie / ye and ragynge furiously
agaynst his neyghbours thynke not thou / the soule
of this man to be alyue **There** lieth a rotten carcaske
in the sepulchre of that stomack fro whence such stynke
arise and infectith cymone man that cometh nygh
Crist called the pharaseys paynted sepulchres **Why**
so by cause verely they bare a dede soule abowte
with them / And kinge david the prophet saith their
throte is a sepulchre wide open They spake dyscreitfully
with their tonges **The** boddes of holy people be the
temples of the holy goste **And** lewde mens boddes
be the sepulchres of ded corpes that the interpretacion
of the gramacions to them myght well be applied
Soma quasi sima That is to saie hit is called a body
by cause it is the buriall or grave of the soule **The**
brest is the sepulchre **The** mouth and the throte is

the opening of the sepulchre And the body defuncte
of the soule is not so dede as is the soule when she
is forsaken of all myghtie god. nother any dede
corse stynketh in the nose of man so sore as the stynch
of a soule buried foure days offendeth the nose of
god and of all his saynte **Conclude** therefore
when soules dede wordes procede oute of the hert.
hit myght nedes be that a dede corpe is lieth buried.
For when accordyng to the gospel the
groweth speaketh of the abundance of the herte no
doubte he wolde speke the hye wordes of god yf
he which is very hye were there present that
is to witte god In another place of the gospel
the Disciples saide to Crist maister whither shall
we go thou hast the wordes of liffe **Why** so I
pray the the worde of hye **Certainly** by cause
those wordes spronge oute of the soule from whence
the godhed which restoreth vs agayne to lyffe
ymmortall nedes departed no not one moment
The phisicion easeth and cureth the body somtyme
when he is diseased **Good** men ofte tymes haue
callid the body dede to liffe agayne But a dede soule
nothyng save god only of his free and singler poynt
can restore to liffe agayne yf but yett he restoreth
her nen agayne yf she beinge dede in syn haue
ones forsaken the bodie **Wherefore** of the bodily
deth is the felinge litell or none at all but of the soule

do my self the
order of carite
willing crist to be
amonge us so lovind
ye vt and not
at som faue love
thy self best so
that we may one
love other in crist
that is to say in
pure feith breuyng
love fervent hope
of the thinge whiche
crist promised us

many can see why
a good man ought
to be a good comfort
to and to have
confidence

our enemy was
and com long ago

Is the feling eternall And though also the soule m.
that case be more than dede yett as to dwelling the
felung of eternall dethe she is ever ymortal
Therefore seynge we must nedys fight en a fressh
w new woperdy what dures what nethgence
what slothfulness/ye what dedly slomer posse
Nuth onr mynde when feare of so grete pest a
waketh vs not onte of our dreampes & agayne
on the Contrary pte there is no cause wherefore
other the grete nesse of perell or else the gyltitude
violens or soteltie of thyn aduersaries sholde
abate the corage of thy mynde hit cometh to thy
mynde how greuous an aduersary thou hast
Remember also on the other side how present how
kedy at hande thou hast helpe and sutor agaynst
the de minimezable ye but he that taketh thy pte
hymselfe alone is more of power then all they
Yf god be on our side what matter is it who be
agaynst vs Yf he sty the who shall caste the
downe but thou must be inflammed and sett
on fire in all thyne herte and bren in fervent
desire of victory **hane** in mynde that thy
bissness is not with a fresshe sorodear and a
new aduersary but that was many yeres ago
discomfited overtthrowen spoiled and ledde captiue
in treynphe of vs but in Crist o hedd wy whose
myght no dowte he shalbe subdned agayn in vs

Take hede that thou be a member of the body.
 and thou shalt be able to do all thing in the power
 of god. In thy selfe thou arte very weak no man is
 stronge in his owne strenght. In hym thou arte.
 balpamit and nothmyng that thou arte not able to.
 So **more** on the ende of onz warres not dowte
 full bytansse the victory dependith not of fortune
 but is pntt hole in the handes of god and by hym.
 in onz handes. **No** man is that hath not overcom
 but he that wolde not. **The** demygnitie of our
 protector nen failed man. **Yf** thou take hede to
 answer agayn and to do thy parte thou hast over
 com all wedy. **He** shall fight for the and his liberahie
 shalbe impted to the for ever. **Thou** must thanke
 hym only for the victory. which first of all and
 of all men only pure and in manilat from hym.
 oppressd the Tyranny of Sym. **But** this victory
 shall not com. wonte thy owne Diligence also.
For he that saund have confidence. I have oncom.
 the worlde wolde have the to be of good comfort but
 not careles and negligent. **Off** this maner to
 conclude in his strenght and by hym we shall on
 com. if by his ensample we shall fight as he fought.
Wherefore of this man thou must finde oute
 a meane waye betwene Scylla and Charybdis.
 that thou neither in such wise have confidence
 in the greace of god. That thou sholdest make all sure

Scylla is a wopdys
 place in the drell
 where the folow
 rocke wopent the
 waye of dogge
 howling of wolffe
 in every dyng
 casting out the
 se agayn
 Caribdis is a shoalow
 or a whirpole in the
 same see over
 agaynst Scylla
 whiche swalloweth
 what som ever
 cometh nye that
 it is never seen
 more

and none at large woulde castinge of yell/neither
yet so my frenst in thy selfe feared wth diffynitie
of the warr that thow shouldest cast away courage
boldenes and confidence of mynde together wth
harnes and wepons also

Of the wepons to be vsed in
the warr of a Cristen man
And I suppose that nothing p^{ro}tyneeth so moche to
the displeasur of this warr than that thow shouldest
fuerly knowe and p^{re}sently haue in thy mynde all
warre what kinde of armer or wepons most thesly
thow must vse wth that enemyes thow must
encounter and m^ust. **M**oreouer that thy
wepons be redy at hande lest thy so sotill enemy
shoulde take the sheparde and vnharmed **I**n these
woldy warrs a man may often tymes be at
rest as in the dy of wynter or in tyme of teneis.
But we as longe as we kepe warr in this bodie
may departe from our wepons and harnes at
no season no not as the saymyng is/one fmgar
brude **W**e must kepe our stonemyng and en make
wettege: for our adnsary is nen ydell **W**hen
he is moste calme and still when he sayneth to fle
or to make tence than most of all he ymagyneth
gyle and thow hast nen more nede to loke abowt the
Thend when he maketh cōvtenante or semblance of

A ppen man may
nnd escape from
warr

Neare **Thow** hast nen lesse neede to feare then
when he assawtith the w open warr Therefore
let the first care be that thy mynde be not armed
We arme our bodie because we shulde have no neede
to feare the danger or preyde considerer of the these.
And shall we not arme the mynde likewise that he
be in safegarde also Our enemy be armed to
diffraie us / Soth it grede vs to take our weapons of
diffence to save our selfe that we perishe not
They watche to kill / shall not we watche to be
out of damyng But of the armor and weapons
of a cristen man we shall make mention specially
Yohan we com to the places condempnt in the
yeane tyme to toke the matter bredeby who so
en will assaile w batell the seven natione which
are called Cananei / Cethi / amorrei / pharisei / gergisei
Edi / Jebusei / That is to say who so en will take vpon
hym to fight aginst the holie goste of vices of the
which seven be counted as chieff Capitaynes, the
same men most proued hym of two speciall weapons
prayer and knowledg other wise called leze myng
Pawle wolde we sholde be en armed which
biddeth vs pray continually wout stopp
if it be pure and parfitt listith vp thy affeccion to
heden which is a towre beyonde thy enemyes reach
Leze myng streynteth the wit or vnderstoning
w holson pcepte and honest opinyons and pntith

They see seven
natione engabid
the lande of behest
or promysion
promysd vnto abā
and gō of spirit
and the figure the
by capitall synne

prayer knowledg
be the gress
armie of a eger
maid

the end in remembrance of vertue / So that nedir
be lacking to the other These twayne clede ede
to gather like frendes the one enez requirith the
other of helpe The one maketh intercession and
praueth the other sheweth what is to be desired &
holy thou oughtest to prau That thow mightest
pray fervently and as James reporteth we wote
Dofortune or giffenst faith and hope bringe to passe

The Sonnes of zebedy To pray in the name of Ihu which is nothing else.
be John Evangelist but to desire thynge holson for the soule helth only
& James the more

learnynge or doctryne teacheth the **Seide** not crist
to the sonnes of zebedyde ye knowe not what ye
ask But prayer verely is the more excellent as
she which combyneth and taketh familiaritie w

*Iron signifyeth per
grosse betokeneth
knowledge & making
a written nation
frod the Israelites in
their journey from
Egypt to the land
of promission
moyses sent to the
agaynst the moun
symself wagon
and enraftern did
the mounthe oib
where he praued
lifting up his hand
the Israelites had
the better when
for wryngs he
let down his hand
the amalekites oib
him then set aua
and hit a stone
under moyses and
they held up his hand
till the Israelites had
utterly conquered
Amalek*

all myghtie god / yett for all that is doctryne no
lesse necessary **AND** I can not tell whether
thow which art fed from Egypt mightest w
ont trecte feoperty comyt thy selfe to so longe
a iourney so harde and full of difficultie wote
the Capitaynes aaron and moyses **IRON** which
was charged w the sacrafice and w thynge of
Dedicate to the Serbes of god in his temple
betokeneth prau By moyses is figured the
knowledge of the lawe of god / **AND** as knowledge
of god ought not to be vnpfitt so prau shulde
not be colde feynt flak wote Courage and
gynknes moyses w the wepon of prau

10
fought agaynst his enemyes liffynge vp his hande
to heben which when for weynnes he had let down
then the yfarther had the worse **How** happily
when thou prayest / considerest thow only how
grette of thy salmes thow hast mumbled vp and
thynkest moche bablinge to be the strenght of
vertue of prayer **Which** is cheffly the vice of
them which as infante childe to the litzell sense
and have not yett growen vp to the ripenes of
the sprite But here what Crist teacheth vs in
matthew sayng / when ye pray speke not moche
as the ethynetes or ientiles do for they think
their prayers to be accepted by cause of moche of
babling / countrefet ye them not therefore for
your father knoweth where of ye have made afore
ye desire it of hym / And paul the corynthes
dispiseth ten thousand wordes badlid with the
growth in comparison of fyve spoken in
knowledge moyses opened not his lype and
yet god saied to hym why criest thou so to me
Nott the noyse of the lype but the fervent
desire of the mynde as it were a very shryll
voice betwix the eares of god **More** once lett
this be a confirmable thing wth the as sone as thyn
enmy ariseth agaynst the and when the vice
which hast forsaken trouble the agayne / that
thow then avonte faryng wth sure confidence

and tenst lifte vp thy mynde to heben fro. whens
 helpe shall com to the and thider also lifte vp thy
 handes. **Y**t is a very sure thing to be occupied in
 dedes. of peccie that thy dedes be applied not to
 wordly besynes but vnto Crist. **Y**t lest thou
 shouldest dispise the helpe of knowledge consider
 one thinge. **A**t the first it was ynowgh for the
 Isralites to flee from their enemyes wither durst
 they be so bolde as to provoke the amalegites and to
 fyght wth them hande for hande before they were
 refreshed wth manna from heben and wth water
 that came oute of the harde rock. **T**he noble
 warriour David refreshed and made stronge in
 his feaste sett nought by the hole hoste of his
 aduersaries saying o good lord thou hast sett
 a table of mete before me to defende me agens
 all men that trouble me. **B**elieve me brother
 singulary beloved in my herte that there is none
 so grete violence of thy foes and aduersaries that
 is to saye none so grete temptation which fervent
 study or meditation of holy Scripture is not hable
 to pnt back nor any so grete aduantage which
 it maketh not easy. **A**nd lest I shoulde seme to
 be somewhat a bolde interpreter thought I coulde
 defende my self wth grete auctorite what thinge
 I pray the coulde more properly have figured the
 knowledge of the secret lawe of god then did manna

manna is a gopy
 dewe wherwth
 children of israhel
 were fed wth manna
 yowgh by it is
 signified knowlege
 of god by water
 likewise

First bycause it cam not onte of the erthe butt
descended from heven **Thow** seest theret
dyfference betwene the doctryne of god and the
doctryn of man For all the holie Scripture cam
by devyne inspiration and from god the author of it
The cause of the shortnes is the vnyplite lowyness
or humbleness of the stile vnder ende wordes
includinge grete mysery To speke of the pynnes
of it no mortall sciens is which is not diffiled w
som blacke spott of errour: only the doctryne of crist
is empy where white as snowe en where bright empy
where pure and cleane **That** it is rough and som
what sharpe betokeneth secret myserys hid in the
litzall fence **Yf** thow handell the vtter side and
as it were the rodd what is more harde and vn
savoury **They** tasted butt the vtter ende of manna
which saied to crist this is harde saymyng and who
may abide the hermyng of it / **But** great onte the
spirituall sense and nothyng is sweeter nor
more full of plesure and sweete ioye **Morton**
gamma is in the rebne tonge as moche to saye as
what is this / which question agreeth well to
holie Scripture which hath nothyng in ydell or
in vayne no not one tittle or prik vnworthy to be
serched onworthy to be pondered vnworthy off
this saymyng what is this **Yt** is a comon vse to
the holie scripture to signifye by water the knowlege
water signifyeth
knowlege in holie
scripture of tymes

of the labour of god **Thow** redist of the water of
 comfort by whose banke David reioyseth to have
 be refreshed by **Thow** redist of the water which
 wisdom condeyeth into the toppes of eny way
Thow redist of the mysticall ryder into the which
 Ezechuell entered and conde not toade onez
Thow redist of the wellles that abraham dugged
 which afterwarde when they were stopped of the
 phelisteus ysak repaired agayne **Thow** redist
 of the vy fontaynes where the issrahites of
 refreshed them self and made them strong to
 the longe iourney of the desert **Thow** redist
 bypon the well on whom Crist late when he
 was weied on his iourney **Thow** redist of
 the water of filoe whether crist sente y blind
 to reton his sight **Thow** redist of the water
 powdred into the bason to dresshe the پوسته
 fete / And by cause it nedeth not to reherse all
 thinge in this singnyficon mention is made in
 scripture of wellle fontaynes and ryders by
 which is singnyfied nothinge else but that we
 ought to enquire and serche diligently for the
 mysterys hid in scripture what singnyfith
 water hid in the daynes of the earth but mystery
 covered or hid in the literall sene what meaneth
 the same condeyed abode but mystery opened
 & expounded which when it is spred and delatid

Giloe is a pole in
 Jerusalem at the
 fote of the mount
 Sion

12
both wide and brode to the edifyinge of hewers
what canse is why it myght not be called a yode
where for if thou dedicate thy selfe all together
vnto the study of scripture and shalt exercise thy
mynde both day and nyght in the lawes of god.
no feare shall trouble the neither by day nor
nyght but thou shalt agaynste all sawtes
of thyne enemyes be armed and exalted also
And I disallowe it not utterly if a man for a
season to begyn shall exercise and sporte
hym selfe in werke of poettes & philosophers
which were rentill as it were in his & W. C.
or a introductory to a more fectnall thinge so
that he tast of them exspecially as yongth requyret
and esen as though a man toke them in his way
but not abide and tarie upon them full and to
wepe olde and to die in them as he were bounde
to the rocke of ferenes that is to say that he put
not his hole dilectation in them and so men go
forwarde The holy bishopp baselme to such
pastyme exortith yonger men which he hym
selfe had mynded and brought vnto the conuersiounall
of cristen men And one Augustyne callith
agayne his frende Inuencyns to passe the tyme
wth the gynges? neither yet displeaseth hit
hieron that a yode shulde lode a wench of
the rentille taken in warre Cyprian is

The first fender
and pastyme of
yongth

Spurned in herem
ladnes dwell in
stenyland is no
swetnes of longe
dure but to them
who so euid failed
by a after ward
filled them

but vltor
nyng from the
sege of tron
habing y weya
necessary iorney
stopid gib mare
wert over in myra
and bounde hym
selfe to the mast
so hard there go
songe avoiding

Cyprian first a
rentill and an
excellent orator
learned in the libe
rall sciens wher
mentall humantie
afterward cristened
and bishopp of car
tage defendid the
fayth of cristen
the rentille not in

holie Scripture comended by cause he garnished the temple of
god wth the spoyle of the Egyptians But in
no case I wolde that thou wth thy lernynge off
the gentille shouldest such of the gentille vice
and conderfacion also Ne viz the lesse thou
shalt finde many thinge there which helpe to
honest lyminge Ne yther is to be refused
what som ever an auctor ye thought he be a
gentill yet tethers well / For moyses verely
though he were nen so famylar wth god: yett
displeseth he not the counsell of his father lawe
Ne tho^s se science facion and gnyngon a childe
wit and make hym apte before hande inderstandyng
to the vnderstandyng of holie Scripture vnto
which to p^rsume sodenly and vnderly wth hande
and vnder the wth in a man a litten bynde of
sacrilege And herome checketh the shameles
parteners of the m^{ch} which steepe way from
scular or worldly sciens dare take in hande
one to meddill wth holie scripture But how
ynthe shamefuller do they which nen tasted
other sciens other and yett at the first they dare
do the same thinge But as the Scripture of
god is not moche fente full if thou stonde and
delede still in the letter in like man the poetre
of homer / And of virgell shall not proffete a
litell / yf thou remember that it gnyst be vnderstande

in the allegory sense & thing that no man can deny
 which hath tasted of the learning of olde antiquite
 men so hitell ye to the tip of his tongue or to the
 smallest parte of his hipe I wolde counsell
 the not ones to lette those wanton poetes which
 went one cleyne or at the leste way that thow loke
 not to ferre in them except thow coudest the better
 abhor vice when they are described to the
 and in comparison of filthie thinge the more
 frendly lobe honest Of philosophers my mynde
 is that thow followe them that were of the secte
 of plato **Bycynse** they partly agree to us
 in many thinge and their stile and figure at
 spekyng Dradeth very wyth to the maner. & salamon had
 or kynde of spekyng of profete and of the
 goस्पell **And** to make an ende shortly it shalbe
 profitable for the to taste of all man learning
 of the gentille if so be it be done as I shewed
 before both in yeres accordyng and also mesurably
 moreon to cawtell and iudgement discretly
 furthermore to speede and after the maner of a
 man that intendeth but to passe on the contrary
 only and not to dwell or inhabit there. **For**
 conclusion which thinge is the fift of all thinge
 be applyed and referred to crist **For** so all
 shalbe cleue to them that be cleue when on the
 other side to them that be vntleue nothing is

as salamon had
 le givynge mee
 conuynce and
 damoiselle myn
 merable yet one
 chief quene who
 all the rest honour
 so may we of all
 science have
 victors immen
 ble if holie scriptu
 be chief and all
 other for the
 honestie of her
 of an israelite in
 tyme of war a
 mayge the capty
 vet had loved an
 faire woman
 willing to have
 to his wiff it was

Clene **AND** it shalbe no rebuke to the yf after
the ensample of Salamon thow noristhe by ager
at home at thy holste be quenys and of sofean
ladyes lxxxv to samsette immuerable of seuler
Styene so that wisdom of god be abode all other
thy best beloved thy little gode thy swete herte
which only semeth bewtifull **AND** an yscelite
now and then lodeth a streamer and a
barberne samoyse oncom to her betwix. On
when her hertes be shaden of and her nayles
parid than of a streamer she is made an
yscalite also The proffet oze like wise married
an herlott and of her gate children not for hym
selfe but for the lorde of Sabaoth and the holy
Hormitation of the proffet augmented the
howsholde of god The hebrnes after they had
foraken Egypt by dyd in light and prye white
brede for a season but it was not sufficient
to so grete a iourney Therefore that brede
lothed attonye thow myst make a good speche
as can be vnto gamma of Celestiall wisdom
which shall noristhe the abundantlye strenght
the till thow hane obteyned thy purpose and arte
pfectly com vnto the victory of rewarde that
nedir shall cease **BUT** thow myst en rememb
in the meane season that holy Scripture may
not be toforghed but in clene wasshid handys /

launce to bring her
home and then must
she shave her hed
and bare her nailes
and put of the appa
rell wherein she was
taken prisoner and
after a moneth to
marry her so may
every man know
god in the iustice
herenyng if we
out of that which
is sufficent

by the pure white brede
is signified what
som end poete orato
philosophers and
compiler of foure
write well by mana
is feyned & lernyng
of god

Oze at the commandment
of god married a forny
catny by whom he
gat children to god
so may we use to
honoring of god the
lernyng which the
iustice abys

14

That is to vnderstande wth a very pure mynde
 lest that which of it selfe is a preserpyde of
 or a triable in thy owen faulte be turned to
 the into poison and manna to the shulde of
 pntific and lest happily it shulde fortune to
 the as it did to oza which feared not to sett
 to his prophane and vntilene handes to the arke
 of god enclompyng on the one side and wth soden
 Seth was poynted for his lewde Sermye
 The first poynte is that thou have holy scripture
 in grette reverence And thynke them to be as
 they be in dede the decrees and answeres off
 god and that they cand oute of the secret mynde
 and closett of god / mooved inwardly reueyshed
 and greibously alterid and chaunged vnto a
 nother maner of figure or shape if thou
 shalt com tynously wth reverence and mekely
 Thou shalt see the plesures the delicate or
 deynities of the blessed spose Thou shalt
 se the secrett and pious to wette of kyche
 Salamon Thou shalt se the secrett plesure
 of eternall wisdom But take hede how thou
 prece not in malaperty into that pedy ploy
 the doze is lowe beware thou dreke not thy
 broode agaynst the vpper poste and fall back
 agayne **Thynke** on this wise and surely
 belede that nothing that thou seest wth thy yers

Scripture must be
 had in reverence

David mentid to
 translate the arke
 of god oute of
 the house of
 Ananabab wth
 was in Sabaa
 they put the arke
 vpon a carte oza
 wth g. b. brethren
 waited on it wth
 fide at the arke
 Inlorned a bowe
 oza sette g. b. hande
 to steare it wth
 smytten wth soden
 Seth for his
 of synenow

Studfast feng
must be given to
holie Scripture

Though interpreters
of holie Scripture

Doctor Dons

nothinge that thow handlest wth thy fingers
to be in dede the same thinge which it appereth
to be so surely as those thinge be tene which
thow redist in holy scripture So that if heven
and erth shoulde praisse yet of the worde of
god one fote nor tittle shall praisse but all
shalbe fulfilled **Thow** men be though men
were yet the veritie of god nether dysceyved
nor is dysceyved **Of** the interpreters of
Scripture chose them abode all other which
go furthest from the letter **Which** chifly next
after paul be origen Ambrose Jerom & Augustyn
For I see many new dedys faken very moch
in the letter and wth good will theyde more stody
to fittell and chekyng argumente them to
ferthe on the mysterye as thowth paul had
not said that our lawe were spirituall and
ought to be vnderstonde spirituallly I have
known men y^e this ye and that not a fewe
which stonde so well in their owen conceite
wth the fantasticall tradicions ymagynacions
or iudgements of man that they dysdayned the
interpretation of olde doctores which were nygh
to Crist and his apostelle both in tyme and lyding
also and counte them as dremps Doctor Dons and
ay Dons gave them such confidence that not v^{nder}
stonding the p^{er}nen ones red of holy scripture yet

15
 shold they think themselves to be perfect. And yet
 which men thought they new speak things so
 craftly and full of cheer yet whether they
 speak things worthy of the holy ghost or no
 let other men judge. But if thou hadst desire
 to be somewhat lustre and any of spirit then to
 be armed to contention that is to saye unto
 bralling and scolding unto malyncolye black
 dispositions: yf thou seeke the favour of the
 soule rather then to satisfy the unquyetnes
 of thy mynde study the sayde olde doctores whose
 religion to god is more to be pondered and looked
 vpon whose teaching is more plenteous and
 sage also whose stile is neither barren me-
 rinde and interpretation agreeable to holy
 scripture. AND I saw not this because I of the speaking of
 despise these new deuynes but for because of Scripture
 I see more by things which are more profitable
 and more apte and agreeable for thy purpose.
 AND also the spirit of god hath his witten tongue
 or speche appropiat to hym selfe he hath his
 figures symplifikes or perables comparisons
 pverbs and riddels which thou shouldest observe
 & make diligently yf thou shouldest vnderstande
 them. The wisdom of god smuteth & despiseth
 and as it were a diligent mother fashioneth
 her worde accordynge to infancy and feblenes

She giveth mylke to them which are infante
in crust and weak mete to feble stomake **Thow**
therefore make spide that thou were a man
make haste vnto pfecte and stronge meate and
pupape a mannes stomak **She** stowpeth down
and boweth herself to thy vmplice and lownes
arise thou vp on the other side and assende vnto
her feith and excellency **It** is like a monster
admirable all thing to be en a childe he is to
herbles that nen seaseth to be sikew **The**
reordning of one verse shulde be more savery
in thy mouth and shall noishe the better if thou
like thy tod and taste of the sweetnes which
is in it then is thou shuldest singe the holi
sanctus and vnderstonde it but only after the
litterall sene **Where** of verely I warne the
the rather agree to dele by cause I knowe by
experience that thy errour hath not infected the
lay people only but also the mynde of them
which proceste and shew outward in the abett
names or titles of profession pfect religion in so
moche that they thinke and suppose that the very
Seruys of god is put in this one thing cheffy
That is to saie if they shall saie odie daily
and mounle vp as moche as they can of the sal
mes and yet for the moste pte vnderstonde them
not no not so moche as in the litterall sene verely

reordning woulde
vnderstonning

Neither thinke I that any other thinge is the cause why we see the cheritable lyding of our monkes and cloisters to decaye any where and to be so colde so slacke so faynte and so grettly to daunce the waye but that they die and ende their lydes in Ceremonies and in the letterall sense of scripture that is to say they vnderstande the scripture as it soundeth vnto the carnall yere and neede enforce to growe vnto the spiritual sense or knowledge of holy scripture Neither they here Crist cryng in the gospel the fleshe that is to say the letter or that ye se outwardly proffitteth not at all yt is the spirit wch that anyeth or gydeth lyf / And they here not pake affirming wch the master that the letter killeth yt is the spirit which gydeth lyf / And agayne we knowe sayth he that the lawe is spiritual and not carnall And spiritual thinge must be comparid wth spiritual thinge In some passed the father off all spiritual gifte wch be honored in the spirit Thow I disprease not the feblenes of them which do that they only be hably to doo pronounspet the mysticall psalmes wch proufe faith wch vnto Dissimulation or ypocresy ye and as conuincio or megarmentente of magik certen worde which ar not vnderstande not of them which proung them yet ar belimed to be of vertue and strenght

The cheritable
 lyding of monkes

The fleshe is
 called in scripture
 what is said is
 dispell or prayd
 outwardly wth
 any sensible
 paine

The spirit is called
 what is said is
 prayd inwardly
 wth the eye of the
 soule

A Symplified of
 make assumption
 of them which be
 caparitie

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Even so the word of god though they be not
perfectly understood neither the less we must first
that they be profitable to them that other say or
will hear them. And that the angels which be
present and understood they be moved to helpe
us. And paulus despiseth not them which speke
in tongue that thing they understood not but he
reporteth them to be their infancy and to follow
more perfect gift. Unto which if some man
can not attayne notwithstanding the fauour of a corrupt
mynde: but for lack of capacitie let not that some
man backe againste them which enforce to
obeyne better thinge. And after the precept of
paulus let not hym which hateth despise hym
which hateth not neither he that hateth notudge
hym that hateth. Neither the lesse I will not
have the which arte minded in so happy a witt
to be slowe and halte in the barren tree to make
spede unto more secret mysteries and to helpe to
continual prayer that fervent desire and lusty
purpose of thy mynde untill he open to the doke
clasped in clasps which hath the key of David
which also sheweth and no man openeth the
mysteries of the father which men man know
but the son and he to whome his son hath
revelation to disclose them. But whither goeth
our stile aside. Butt myn entent was to

17
discrute to the The foume of hyminge not of
serenyng but I burned oute of the waie thre
ffore while I enforced to shew the aniete schop.
fro whens thou must fette the a new armoure
of this new kynde of warr Therefore to com
to thy purpose agayne ys thou shalt putte onte
of the booke of the gentille of vny thing the
best and also if thou be the ensample of the bee
fleminge comide aboute by the gardens of olde
auctore / shalt fute onte onte the holson and
swete wise the poison refused and passed by thy
mynde shalbe the better appareled a grete dele
and armed to the comon byding and condersacio
of one w a nother in honest maner ffor the
philosophers and lerned men of the gentiles
in their warr used witten wepone and armure
not to be dispised Ne vnthelesse what som w
thing of honest or of feentth thou findest any
where thimbe that to be Criste But the debyn
artillary forged as portte fayne of volcarme
whiche w no wepone can be pped yt fete but
only onte of the armure of holy scripture
where onz noble Capitayne David lered by
in store the hole apparell of warr for his
brodecars w which they sholde fight afeere
and at hande agynste the vntremysed
phylisyene With this armure was neither

The artillery of
volcarme / volcarme
is fayned to be
miller Smyth
and to make the
garment and
wepone of all the
goodes of the
god of ffre

regies outdrowng
fre
of what outdrowng
w love

Long Gallatimud armyd homers & chilles nei virgile Enneas l
David to fight Goliath though they be fayned so to be of which the
and combernd one with ire the other w love was oncom
Garnes putting on shamfully And it is not spoken wout reason
Gynda a cote of male that those wepons be not forged in the work
a salve on his side that those wepons be not forged in the work
But David combernd howses of man but in the work howse or forge
w the end and not that is comon to vulcane and pallas other
able so to fight ent wise called cynirida ffor poete fayner of
them of a gathred goodde make volcane lord of fire & cynirida
a strong and slow the lady of witt and of faculties of strengs
goly hitting hym and crafte / & thunt which I thynke to be
on the forged wa brought to passe than as thou makest easily
Stone

When Sathean wold proude when the fire of love of god hath armed
Gane had trise to by wille endred w honest faculties so strongly
tyme Stone mo that if all the worlde sholde fall on thy hed yet
bred cristian sword by wille endred w honest faculties so strongly
w scriptur saying that if all the worlde sholde fall on thy hed yet
manly byt not conde not the stroke put the mffear but
by bade only but first thou muste cast away the harness of
also by my word proude saul which had a man rather then by
that proude of necessary or proffitable and combernd David to
the mouth of god fittit w Golyas and to holpe hym not at all more
And when he wold on from the bank of the broke of holy scripture
he Gane trise to thou muste gether w stonys which be padventur
fall bakward from the w worde of paul which he speketh in
the synacke of knowledge Than take a shynke in thy right
the temple of qst hande w these wepons is lightly on thowpen
answered scripture onr olde enemy the father of proude Satan
it is written a whom at the last w what wepons did our
maid shnd not
tempt & is lord
god

hed Crist Ihu oncom / Did he not smyte the forehead
of our adversary as it had ben wth stonys fett oute
of the broke when he answered to hym tempting
wth wordes of Scripture. **Wiltu** thou here the
instrumente or artillery of Cristen mens war.
And the zeale of hym saith Scripture shall
take harness and shall harness his Creatures
to avenge his enmyes: he will put on iustice
for his breste plate and take for his helmet sure
and true iudgement he will take a shilde off
anyng inpenetrable or that cannot be perced
ye and he will sharpe or fassion cruel wrath
into a speere. **Thow** redist also in Esay he is
armed wth iustice as is an habergeyn and a
salet of helth vpon his hed he is clothed wth the
refreres of vengeance and covered as it were
wth a cloke of zeale. **Now** if we shall go to the
storehouse of pauls no faynte swordear.
Certenly we shall finde there the armour of
our war not carnall thinge but valiantie
in god to destroy fortresses and counsellis e.
every high thing that exalteth hym agaynste
the doctrine of god. **Thow** shalt fynde there
the armour of god by which thou mayst resist
in a woofull day. **Thow** shalt fynde there the
armour of iustice on the right hande and on the
lefte thou shalt fynde there the defence of thy

side's veritie and the habergeon of iustice the shelde
of faith wherewith thou maist quynche all the
hote and fyre weapons of the Cruell aduersary
Thou shalt finde there also the helmet of helth
and the Swerde of spirite which is the
worde of god. **W**ith the which all if a man shalbe
Diligently armed and detroz mistenche he may
boddely wouthe Arazz bring forth the bolde
saymyng of parole. **W**ho shall seperat vs from
the love of god: shall tribulation freitnes or
difficultie / shall honyer nakednes / parell or
psecution / shall a swerde. **B**e holde how myghti
enmyes and how feared of all men he settith
at nought. **B**ut here also a Certen greter
thing for it foloweth: but in all these thinge
we have ouercom by his helpe which loved
vs. **A**nd I am assured saith he that nother
deth nor life / nor angelle neither. poynt of
neither myracles neither p'sent thinge of
neither thinge to com / neither strength neither
hie / nor lowe: nor no other creature shall
seperat vs from the love of god which is
in Crist Ihu. **O** happy trust and confidence
which the wepone or armoure of light gyveth
to parole: that is by interpretation a litell
man. **O**f such armoure therefore abundantly
shall holy scripture inynspire to the if thou

19
wilt occupie thy tyme in it wth all thy myght
so that thou shalt nede our counsell. Nevertheless
seinge it is thy mynde lest I shoulde seme not
to have obeyed thy request I have forged for
the this litle fectis called Entezidion that is ~~Entezidion~~
to save a certen litle Dagger whom never ley
onte of thy hande no not when thou art at
meate or in thy chamber. In so moche that ^{the right answer}
if at any tyme thou shalt be compelled to ^{is holi Scripture}
go a pilgrymage in worldly occupacions
and shalt be accombered to bere aboute wth the
the very right and mete armdre yet cometh
not that the sotell lyez and tepters of
men at any season shoulde com vpon the and
fynde the utterly unarmed but at the lest lett
it not greve the to have wth the this litle
swoorde which shall not be helyp to bere nor
yet unproffitable for defence. For it is a
very litle yet if thou use hym wisely and
to ple wth hym the bukles of feith thou shalt
be hable to wthstande the fere and ragynge
assante of thy enemye so that thou shalt
have no dedly wounde. But now it is tyme
that begyn to gyve the a certen rule of the
use of these wepons which if thou shalt put
in execution or prattis I trust it will com to ^{by the castell or}
passe that our capitain thys Caste shall translate ^{garrison and stand}
the body

the a conqueror oute of this litell Castell or
garryson into his grete Citie Iherusalem in
trymphie where is no rage atall of any
batell but eternall quietnes / parfet peace
and assured tranquillite. **B**utt yet in the
meane tyme / trust hope / and confidence to
be in save garde / is for a grete parte in armie
and wepon

The first poynte of wisdom is
that thou shouldest knowe thy self
and of two maner of wisdoms of
the hene wisdom / of pparent wisdom

peace and
quietnes off
mynde in god
the mde & that
all good men
shoulde stot at

A man must
fugge & geyve
hys self

God is o peccato
felicitie

That excellent god thing then which all men
seek is peace or quietnes unto which the lovers
of god this worde also refer all their studies.
Butt they seek a false peace and shott at a
wrong mark. This peace like wise the
philosophers promysed unto the folowers of
their secte but decravably for cust only gyveth
it the worde gyveth not it. To com to this
quietnes the only way or meane is / yf we
shall make war agaynst our self / yf we
shall fight strongly agaynst our owen sinne
For in this rympe god is at batte with

20

Dedely hate which is one prae which naturally
is vertue it self and father and lord of all vertue
And a filthy podell a gorvle or a Synke: of
gathered to yther of all kynde of vices of
Stoia the moste ferdent defendars of vertue
is called folishness In our Scripture it Stoia were
is called malice And in like man honest pfit ^{philosophers ab}
in all poynte of both pte it is called wisdom ^{Socrates & plato}
But after the saying of the wise man doth ^{when foloweth}
not wisdom oncom malice The father and ^{in ent felicitate}
hid of malice is that tuler of darkness belvall ^{truth only in}
Dobro frepps who so en foloweth the same man ^{conscience want}
walketh in the nyght / On the other side the ^{any outward}
gromide of wisdom and in dede wisdom it self ^{gle for or right}
is Crist Ihu which is very lyght and the ^{folishness is}
brightness of the glory of the father and only ^{mydrey}
expellith the nyght of the worldly wisdom ^{wisdom is felicitie}
which by the testimony of paul as he was ^{folish only be}
made redemption and justification to be that ^{writteget & in}
be borne agayne in hym Even so likewise ^{happy wise men}
was he made our wisdom We sawth paul ^{be blisped fortunat}
prethe Crist Crucified which to the Jewes is ^{& happy}
an occasion of kyn and to the Gentille of
folishness: but to the elected both of the Jewes
and also of the Gentille we prethe Crist
the vertue of strength of god and the wisdom
of god by whose wisdom through his example

worldly wisdom
is foliſſhnes

He muſt be a
fole in this worlde
y wilbe wiſe in
god

Theſe ſcholars were
philophers & ſuch
ſought for worldly
wiſdom yet conſider
they attayne no
wiſdom to ſave
ſoule of man all
in vaine

We may bere away the victory of our Enemy
yalice yf we ſhalbe wiſe in hym In hym
alſo we ſhalbe conquerours Make choiſe
of this wiſdom and take her in thyne armys
Worldly wiſdom ſet at nought which is a
falte title and vnder a fayned colour off
honeſte boſteth and ſheweth her ſelfe againe
to folys : when after the mynde pauls there
is no greater foliſſhnes in god then worldly
wiſdom a thinge that muſt be forget agayn
of hym that wilbe wiſe in dede / yf any ma
ſaith pauls amonge you ſeme to be wiſe
in this worlde let hym be a ſole that he may
be wiſe For the wiſdom of this worlde is
foliſſhnes in god And a litell afore pauls
ſaith it is writen I will deſtroy the wiſdom
of wiſe men and the prudence of prudent
men I will reprove / Where is the wiſe man
where is the ſtate lawyer where is the ſerger
of this worlde hath not god made the wiſdom
of this worlde foliſſhnes / And I ſomtyme not
but even now in grete hate theſe foliſſhe
wiſe men beate agaynſt the And theſe blynde
Capitaynes or gydes of blynde men beate
and ſore agaynſt the ſaying that thou art
deſpyved that thou doſt and art as mad
as a bedlem man bycauſe thou intendeſt to

21

departe from the worlde vnto Cristward **Thise**
 be in name only Cysten men but in dede they
 are partly mockers of Criste Doctryne and partly
 they withstonde it **Se** that the barhonge of
 these men mode the not whose miserable blindness
 ought rather to be wepte sorrowed and moored
 at than to be counterfettid **O** **lorde** god what & amereend
 meaneth this vniuersall and monstrous ende ^{man must} ^{disseise the}
 of lereyng that a man in trifles and thynge ^{folishnes of} ^{worldly men}
 of no valur ye into filthynes only shulde be
 there witted / ware and expert **But** in those
 thynge which only make for our safe gard
 and helth and for the inelastang liff of o
 soules not to hane ynche more vnderstoning
 then a bunte beste **Paul** wolde we shuld
 be wise but in godnes and children in edill
These men be wise vnto all maner of yn
 magynie but they hane no lereyng to do
 good **And** for as muche as the fatundy be
 and eloquent greke poet Hesiodus conuitteth
 hym good for nothing which neither per
 ceibeth by hym selfe nor cybeth audience
 to hym that teytheth well **Off** what dege
 then shall they be commid which when they
 them selfe be most shamfully dysceybed yet
 wyl Sease to tynble to laugh to scorne & pnt
 in feare them whych all redy becom to their

Here good for no
 thing surely fyd
 wch neither fye
 wisdom and yet
 to lerne to fane
 knowledge is
 best of all to
 be willing to
 lerne & obedient
 to tynth is also
 a good thynge to
 lerne knowledge is
 a very ill thynge
 to dysceybe lern
 is worse but to
 lerne agaynst
 tynth & agaynst
 tynth is worst of all
 & fyttest from
 grace

Let all man say
to the goodman
as ye have now
saye and saye
that ye have
said of them
we trust to see
happen of you

make someone
vise bring up
a mother

Witte agayne **B**ut shall not the mockers
be mocked he that dwelleth in heben shall mock
them agayne and our lorde shall laugh them
to scorn **T**hose redist in the boke of Sapientia
they shall see verely and shall dispise hym
but god shall mock them **T**o be mocked of
lewed men as it were a pryncesse but no dont
it is a blessed thing to folowe our hed **C**rist
and his postelle and a ferefull thing truly
to be mocked of god I also sayeth wisdom will
laugh when ye pisse and mock you when
that thing hath happened to you which you
feared **T**hat is to saye when they awaked oute
of their dreame and come agayne to them self
when it is to late shall saye **T**hese be they
whom we have had in derision in disdain and
reproffe tasting in their tethe their vertrie
lyving and what so ever well thinge hath
ben don to them which in such maner have
lyved before tyme we for lack of understanding
have contented their lyves to be in madnesse
their ende to be wonte honoure **T**his wisdom
is bestely and as I saye sayeth Diabolik and
of the dybell and is an enemy to god and
ende of it is misery whom certenly folow
eth as a fote man poison **A**rrrogancy other
wise called presumption after presumption

foloweth blindnes of mynde after blyndnes
 of mynde foloweth feruent rage and tyrrany
 of the affections and appetite: after y tyrrany
 affections foloweth the vnyuersall wedyng
 of all wices and libertie wouthe grendre of
 consciens to do what the lust desireth Then
 foloweth Cusume after cusume dylines or
 greuousnes of the mynde and a dasinge of the
 witte for lak of Capacite wherby it cometh
 to passe that ydell men preyde not their owen
 Sym and abhomyable lydinge Then deth
 of the body oppressith them astoned and as
 it were a traunce and the seconde deth
 kerybeth them into eternall dampnation.

wisdom of qst

Chow seist how the mother of extreme
 misteiff is worldly wisdom But of crist
 wisdom which the worlde thinketh folishnes
 this wise thou kydif All good thinge com to
 me on heppes to her and inestimable honest
 cam by the handys of her and I enioysed and
 prosperid in all thinge bycause this wisdom
 went before me and I was not ware that she
 was mother of all goodnes This wisdom
 bringeth w her as companions sobernes
 and mekenes **mekenes** disposeth & make
 vs apte to receyve the spirit of god ffor in
 a pson which is lowly humble and meke

The spirit of god reioiseth to live and when
the spirit hath repleneshed our myndes w
his boonsfode grace then forth will springe
the happye rebes of all vertuous w those blessed
founte of which the chieff is inward joye / joy
enclosed or locked up in a secret cofer / joy
known of them only which have tasted of it
joy that never vanes / which away nor badith w
the joyes of this worlde but increaseth and
groweth vnto eternall joye This wisdom
my brother after the counsell of James must
thou requyre of god w fervent and burning
desire and after the counsell of the wise
man thou must digge here onte of the deynce
of holy scripture as it were treasure hid in the
yerth The chieff parte of this wisdom is
that thou shouldest knowe thy self which
worde to have descended from heven belied
antiquitie and so moche that saying pleased
grette authors that they indged the grounde
of all wisdom utterly to be conteyned in
that poynte only that is to witt if a man
shuld knowe hym self But let the weight
or autoritie of this deere or pynaple be of
no value w vs except it agree w o lewmyth
The mysticall lover in Canticle thertenyth
his Sponse and biddeth her to get her self onte

of the Doree Except she shoulde knowe her self &
 saying o how bewtifull amonge all women
 yf thou knowe not thy self go oute of Doree
 and departe after the Steppes of thy flocke
 and fide the kide or gotes more ones lest
 any man wolde psumptionly take vpon
 hym that he knoweth hymself wele ynough
 I am not sure whether any man knowe his
 bodie vnto the vtmost And then how can
 a man knowe the state of his mynde surely
 ynough **PAVLE** was so beloded of god that
 he sawe the mysterys of the thirde heben
 yett durst he not iudge hym self he wolde
 haue iudged hymself no dowbt if he had
 knowen hymself surely ynough yf so spi-
 ritual a man which deserueth all thing whom
 no man had comyng to iudge was not
 surely ynough knowen to hym self / how
 shoulde we Carnall men psume In conclusio
 he shoulde seme a sowdear to moche unproffi-
 table which shoulde seme surely ynough &
 knowe the number and vertue neither of his
 owen company neither of his enemyes hoste
THOU must remember also that one
 ppend man hath not warre w a nother butt
 w hymself / And verely a grete hoste of
 aduersaries spring out of o owen selff onte

to the fayn
 the city
 right forth for
 self with
 his which ab
 cas they were
 re fangst the
 ay vnto the
 22 c the one
 o other

of the very bowelle and ynwarde pte of vs
as portly fayne of certen bruthers sonne to
the vthe and there is so litell difference
betwene onz enmy and onz frende that it is
harde to knowe the one fro the other. So
gretely that it shalbe grete woperdy lest
we throuwe rethelnes or nethigenty shulde
take onz enmyes pte agaynst o frende or
hurte onz frende in steed of onz enmye.
The noble capitayne Jhn was in dowte
of an angell of light saymye arte thow
on onz side or of onz enmyes pte. Seing
than that thow hast take vpon the to war
agaynst thy self / For as moche als as
the chiefe hope both of comforth and off
victory also resteth in this thing only that
thow knowe thy self to the utmost. I will
paynte therefore vnto the a certen ymage off
thy self as it were in a table and set it before thy
yeer that thow maist pfectly knowe what
thow art inwarde and as the Semye in thy
Sken

Of the outwarde and ynwarde man

A man is then a certen monstres best comparte
together of pte n or m of grete synfulne: of a soule
as of a certen goodly thynge & of a body as it were

A binte or adom best **For** Certenly we so
 greetly expect not all other kinde of binte beste
 in pfecture of body but that we in all his nam//
 rall giste as foronde to them inferiours **In** o
 mynde verely we be so celestiaall and of goodly
 Capacitie that we may Encomenre abode the
 nature of angelle and be vnyte kytt and made **God is author**
 one in god yf thy body had not be added to the **of peace**
 thou haddest ben a celestiaall or goodly thinge
 yf this mynde had not ben grafted in the playnly
 thou haddest ben a binte best **These** natures **The serpent is**
 betwene them self so dyne he that is the very **the maker off**
 Crafter man had copled to gyther in blessed **Debate**
 concord but the Serpent the enemye of peace
 put them a smider agayne in unhappy discord
 so that now they can neither be seprat wone **he holdeth the**
 very grete torment and payne neither hinc **wolff by the**
 ioynd to gyther wone contynual warr and **yet the pueris**
 playnly after the comon sayng the in other **use on them whic**
 holdeth the wolff by the eere and may now also **as in fith combant**
 agree in both the pleasur verse of Catallus **fro whent they**
 which saied to his wiff I can nother hyde in **can in no wise**
 the nor wone the **Such** inflaminge wrong **id themselves**
 linge and trouble they make betwene them self **puris this wise**
 in comberonse Debate as thinge dyverse which **sprange a witten**
 in dede arte but one **The** body verely as he **stronge man**
 hymself is visible so deliteth he in thinges **walkid on a forest**
upon whom cam
so sodayly a wolff
that he conde
make no other
thifte but to take
him by the eere

Neither durst he
let go his hold nor
played it to hold
himself from
he could in no
wise rid himself

poete sayne
promethent to have
made men of they
and to have ent
liff into them
a portion of em
beste as the sayent
of the holy wyl
not of the ffo
the foresynne of
the have e so off
other best

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visible as he is mortall so foloweth he thynge
tempall as he is hely so synketh he downward
ON the other pte the soule myndfull of her
celestiall nature enforceth vprwarde wth grete
violence and wth the terefepall heste scrybeth
and wraethlyt. She dispiseth those thynge that
are sene for she knoweth that they ar but transi
tory she seeketh tene thynge and thynge of substance
which be pmanent and ever abiding AND
bycause she is ymmortall and also Celestiall she
lodeth thynge ymmortall and Celestiall and
she reioyseth wth thynge of like nature except that
she be drowned utterly in the filthe of the body
and so by contagionnes of hym hath gon oute
of kynde from her natyve gentilnes AND
vrezly neither promethyns so muche spoken
of amonge the poete sowd this discorde m
de / a portion of em beste myeed to our mynd
Neither our prymatyde condition gave it to
de that is to saye it spronge not in de naturally
nedyr was of nature gyben to de in o first
Creation or natyvyte. But Syn hath evyll
corrupte and decayed that which was welc
creatid Shewing the porson of dissecyon
betwene them that were honestly agreed for
before that tyme both the mynde ruled the body
wout bysnes and the body obeyed wout gending

25
Now it is cleere contrary: the order betwene
them is so troubled The affections or appetite
of the body freyde to go before reason: & reason
is in a man compelled to enclayne and to folowe
the iudgement of the body. Thow mayste
compar a man properly to a comynalte where
is debati and parte taken amonge them selfe
whiche bycause it is gathered to gether of sondre
kynnes of men for the dyversite of myndes &
fendys or appetite most nedes be all to shydded
and shak a sondre wth the betinge together off
contrary parties except that the hole rule be in
the handes of one / and he also by such a fellow
that will comande nothing but that which
shalbe holpyn and proffitable to the comon
wele. And for that cause it most nedes be
that he which is most wise shoulde most bere
rule and he nedys most obey that lest paypeth
or vnderstandith. Nothing is more heartles
more grosse of ymagynation or that lest
paypeth what is comly then doth the comon
and vndermedd people. And therefore ought
they to obey the officers or rulers and bere no
rule nor office them selfe. They that be nobles
or Senators must hane awdunce deely in
comen counsaile but in such maner wise that
the arbitrement of free libertie to comande

and determine & mayne to the kinge only. &
whom it is mete to be advertised to be put in
remembrance or conuallied now and then
Butt it is not mete that he shoulde be compelled
or that any man shoulde set a fote before hym
And finally the kinge obereth no man butt
the lawe only The lawe must be correspondet
and agreeable to the originall Decree of nature
or the example of honestie Wherefore if
one of order the vnzuly compyne and that
wringling Dregge of the Citie shall freyde
to go before the Senyors or if the chief lordes
shall dispise the comamendement or rule of the
kinge then ariseth pilone sedition or denption
in our comen welthe and except the pmyssion
the Decree or autoritie of god sctowr: all the
matter weyeth and ynclyneth to cleue extren
mistake and to utter confusion In a man
reason berith the rone of a kinge Thow must
comite for the chief lordes certen affections
them of the body but yet not all thing so bestly
Of which kinde be naturall reverence toward
thy father and mother speciall love to thy
bretherne a benyvolent mynde towardes thy
frendys and loveys compassion vpon them
that be vexed w aduersite or combered w siknes
fear of infamy of scandal or loss of thy good

name desire of honest reputation and such
 ordre like In conclusion there be certain motions
 of the body and also of the mynde which utterly
 rebell agaynst the decrees of reason and be of
 the lowest sorte adiecte after the man of bestly
 bylony take them for the vile compynatyn and
 thynke that they be the uttermoste and last of
 crimes and very deegre of all together.
 As be boddelly lust / riot endy and such like
 diseases of the mynde which all wont excep-
 tion must be kepte vnder in prison and with
 penysshment: as byle and bonde Seruante.
 that they render to their maister their task.
 werke appoynted to them / if they can / but if
 not stop at the leste waie them of their liberte
 that they do no harme which thing plato
 prouyng by inspiration of god wrote in his
 booke called tyment how the Sonnes of good-
 nes had forged in man vnto their owne
 Sympletyde or likenes two kindes of soules
 the one kinde small and ymortal the other
 as it were mortall and in danger to dyverse
 perturbacions or motions of vnappetites of which
 the first is volunption the mother of all in-
 finity The next is sorrow which is a slepyng
 alet or ympeymment vnto good thinge / After
 that folowe feare and presumptuose boldenes

plato saymeth
 that the one is
 mortall soule or a
 bestly vnreasonable
 soule the other a
 mortall soule
 or a goodly or a
 reasonable soule
 which is nothing
 else but a naturall
 appetit of one
 The affection
 love hope & hate
 volunption & feare
 dilectacion & pride

which are in mad comitallores / whome accompanyth
midnat wroth which is nothing else but the desire
of the vengeance **Now** in that mortall
soule is grafted flatering hope in costly ymagy-
nation and knowledge not goyned of reason
and worldly love which leyth handes violently
on all thinge These be all moste the wordes of
plato And it was not vnknewen to hym that
the felicity of this lyffe shoulde be putt in refrey-
nyng of such perturbacions For he writeth in
the same worke that the only lyff Justly and
blessedly which shoulde haue oncom those appetite
And that only lyff vnmistakeably miserably which
shoulde be oncom of these same And vnto that
godly Soule that is to say vnto reason as vnto
a kynge he appoynted a place in the bryghtest
the chief tower of one Citie / And as thou maist
see the highest pte of one body and next to
heden and moste far from the nature of a beste
as a thing bereely which is both a very thyn
bone and neither lad to grosse Synewes nor
fleshe but is surely furnished and appoynted
wim and also wonne in powers of knowledge
That though the shewynge of them no deli-
debate shoulde be in our comon weale which
our King reason shoulde not ymediatly pcyde.
But as touching the pte of the mortall soule

Reason

The appetite

27
 That is to witte the affections or appetite as eny
 one of them is other obedient or else gendgith a
 gaynst reason so he removeth them from hym
 For betwene the neck and the girdle he set that
 pte of the soule wherem is contayned boldenes
 wrath or anger a seditions affection verely and
 full of debate and therefore medys must be refrey
 ned but he is not yet so greatly disobedient to
 reason and therefore he sepeerat hym in a meane
 space betwene the highest and lowest lest if
 he were to nygh unto the kinge he shoulde trouble
 the kinge anyetnes and agayne on the other side
 if he were to nygh them of the lowest sorte
 he myght lightly be corupte in the contagiousnes
 of them and so they conspire and rebell agens
 the kinge Last of all that power which desireth
 the voluptuousse plesure of mete and drynke
 that power also wherby we be moved to bodely
 lust he banysshed utterly awaye far from the
 palace downe alowe byneth the girdle into the
 lynes and the panthe that as and it were a
 certen wilde beste untamyd there he myght
 stable and dwell at the racke for bycause that
 power is accustomed to rise up motions most
 violent and never to be obedient to the rule of
 the kinge What bestynnes ye? What
 rebellion is in the lowest portion of y^e mortall

Soull and at the lefte ware the pryde pte off.
the body may teche the wherem moste of all ragyn
tyranny **Whiche** also of all members only ever
amonge maketh rebellion wth vncleynly motions
the kyng cryng the contrary ye m vayne **Thow**
sest then evidently how that this noble best man
whiche is so godly a thyng in his vpper parte and in
in his high powere playnly and wthoute any exception
endeth in an vnreasonable or bente best **Butt** the
noble kyng reason ynkyng a high in his Castell
and consideringe his excellent mayesty ymma
gyneth no lewde no vile nor filthye thyng **And**
he hath in his hande a noble septer of p^{er}ty
bycause he shulde comande nothyng but that
were right in whose topp as writteth homer a
fitteth an eagle by cause that reason mownting vp
to sele strall thyng beholding from above those
thyngs that be on the grounde disdainfully as
it were wth egles eyes **In** conclusion he is
crowned wth a Crowne of golde **For** golde in letters
of mystery betokeneth wisdom **And** the Circle
betokeneth that the wisdom of the kyng shulde be
p^{er}fecte and p^{er}se in every p^{er}te **These** be the p^{er}ties
or gifte then of kyng **First** that they shulde be
very wise and provident lest they offende by
ygnorance **moreon** that they desire nothyng
but that which is honest & rightfull lest they

28
shulde do any thing agaynste the sear or iudgement
of reason mozdynatly forwardly and coruptly and
who so evn lacketh any of these n poynte townte
hym to be not a kyng That is to say a ruler. But
townte hym a robber.

Of the dynstie of affections

Our kyngs reason may be oppressed verely yet
by cause of the eternall lawe which god hath graven
in hym he can not be corrupted so greatly but that he
shall gudge and call back. To whome if all the
remnant will obey he shall nen comytt any
thing at all other to be repented or of any
woperdy. But all thinge shalbe admenestred
w grete moderacion and discretly w moche quyet-
nes and tranqnylitie. But as touching the
affections verely ston and peripetia vary
somewhat though both agree in this that we
ought to love after reason and not after the
affections. Ston will that we use for a season
those affections which ymediatly ar fered up
of the sensuall powere as it were a scolle m^o
to tette us our first prynciples but afterward
when we be com to iudgement and do begyn to
exampn discretly what is to be ensued or chose
and what in evn thing is to be eschewed or forsake

we ought to love
after reason
not after affection

Ston will that
affections shulde
be utterly extynt
saying them to
be very noysom

Stora be y follower then bid they that we utterly dam and forsake
of plato whiche put them for then saw they not only the be not
felicitate beatitude my inward constancy of the mynde only if a
man were so armed with all vertues y he noisom And therefore they that perfecte
myght be wounded wiseman shoulde lack all such motions/as diseases
in no darty of adu fine or fortune sing or sickness of the mynde ye and Scarfly they
also no outward good of fortune nor outward gramte to a wise man those first motions
of nature ab more gentle preventing reason which they
y ste of nature ab call fantasies or ymagynations peripatetic
beuote strengthe the the affections not to be destroyed utterly
helth to be requirid but to be refrayned and that the vse of them
necessarily vnto the testimony of the the affections not to be destroyed utterly
very felicitie but the consent in but to be refrayned and that the vse of them
the consent in ward to be sufficient is not utterly to be refused for because they
peripatetic be the followe of plato think them to be gyuen of nature as a prae or
till whiche say a a Spor to ferre a man to vertue as wrath
man apparelled w maketh a man bolde or hardy and is a matter
all kynde of vnt of fortitude/ Envy is a grete cause of policy
and w a purre con and in like wise it is of the other Socrates
seme to be a good in a certen booke that plato made called fedo
man not haply semeth to agree w Stora where he thinketh
nor blessed for they philosophy to be nothing else but a remembra-
will beatitude in a certen booke that plato made called fedo
to rest in the acte semeth to agree w Stora where he thinketh
e vntward practise philosophy to be nothing else but a remembra-
of vnt mpyfing amice of deth That is to say that a mynde with
the comon welc drawe herself as moche as she can from corp-
therefore sancty orall thinge and from what somenue sensible
dugest frende and convey herself to those thinge which be
helth strengthe of and convey herself to those thinge which be
body elegantly prepyed w reason only and not of y sensible
such like to be requirid powere First of all therefore thou must
necessarily wout beholde and consider diligently all the meanes
wherby one man
reioys wdyffect
or help a ody but
wote they not
thinge shoulde be
de said for love of

29

movinge or feringe of the mynde and have them
 surely knowne ffirste more how myste
 vnderstande that no motions be so violent but
 that they may be other refrayned of reason
 or else turned to vertue. **Notwithstandinge**
 I here eny where this contagious oppinion that
 som shoulde say they be constrained to vice
And on the other side many for lacke of knowledge
 of themselfe folowe such motions as they were
 the saymyng or decrees of reason in so moche that
 what som ever wylth or endy doth counsel or
 move them to do that they call to the zeale of god
And as how seife one comen wyle to be more
 vngnyet then another so is one man more endy
 ned or prone to vertue then another. **Which**
 Difference comyth not of the dyversitie of
 myndes but other of the influence of celestiall
 bodies or of one progenitors or else off the
 bringyng vp in yowth or of the complexion
 of the body. The fable that socrates wrote
 of rartze and horses good and bad is no
 old wyse tale. For how maye se
 that som be borne of so moderat so softe so
 gnyet and of a gentill disposition and as
 so easy to be handled to be turned and mynded
 that woulde be synce they may be mynded to
 vertue yf and they run forfard by their owen

of the thynge sette
 but the pfecte
 comen wylth and
 also for the conf
 nation off man
 bynde

no appetue be so
 violent but they
 may be refrayned

wofully pson say
 they can not but
 synne

Som man is
 more prone to
 vertue then som

Socrates hylde
 of bodys or app
 tude to horses
 and reason to
 the rartze

The rebellio of na
ture is to be mi
pntid to no man

Courage woult any spozymge So cleue
contrary vnto sm other psons thow maister
pceyve that there hath happned a bodeye rebelli
one as a wilde vntamed kyllinge horse In so
much that he which tamieth hym shall have
ynough adoo and sweete a pace and yet scarce
w a very zongh butt scarce w a wafter and w
sharp spozes can subdne his ferseues yf
any synge om hath appened to the let never
the rather thy herte faile the but so moche more
the more fervently set vpon it thynkinge on
this wise not that the weye vnto vertue is
stopped or shnt vp from the but that a largier
matter of vertue is offerid vnto the **B**utt
and if it be so that nature hath endned the
w gentill conditions thow arte not there fore
at ones better than a nother man but happier
and agayne on this maner wise arte thow
more happy so that thow arte more bonnd also
How be it what is he that is so midned w
so happy gifte of nature which hath not so
a bundantly thinge ynough to waftell w
all **T**herefore in what so ever pte shalbe
pceyved mooste rage or rebellion to be in that
pte reason our kynge must watche mooste
diligently **T**here be certen vice appropriat
vnto the contraye as bekyng of promys or

Some saye folow
the contraye

30

Is a famplier wise to men of som contrey to
som vice or prodigalitye to som bodily lust or
pleasure of the fleshe and this happeneth to
them by the disposition of their contreyes **S**m
vice accompanyng to complexion of the body ^{some vice follow}
as woman hydes and the desire of pleasure and ^{the complexion}
^{of the body}
Wanton Sport accompanyng the Sangden men
Wraith ferres ensted spekinge foloweth the
colorit man greoues of mynde lack of actyvi-
tye slothfulness of body and to be gyden to much
sleepe folowinge the fleimatic man **E**ny
inward hysnyce to be Solitary to be self mynded
soten and churlyshe foloweth the malyntoly.
Pbid **S**m vice abate and increase after
the age of man as mynthe lust of the body ^{vice folowynge}
wastefull expence and inconstancye in old ^{age}
age mygerfulness or to moche savinge wry-
wardnes and avarice **S**m vice there be ^{vice appropriat}
^{to the kynde}
which shulde seme appropriat to the kynde as
ferres to the man vanytye to the woman
and desire of wroth or to be admynged / **Y**t
fortmeth now and then that nature as it
were to make amends recompensith one dis-
ease or sickness of the mynde w a nother Certen
contrary good gifte or proprietye **O**n man is
is Som what prone to sporte and is sett all
to gyther on pleasure and iocunde pastymes

but the same is nothing angry nothing
enbious at all & nother is chaste but somewhat
higgh mynded som what hasty Somewhat som
what to greedy on the worlde / And there be
som psones also which be vexed wth a certen
wonderfull and fatall vice as wth theste &
sacrilege and homycide which tenly thow must
wthstonde wth all thy myght agaynst whose
assante also must be cast a certen brasen wall
of sure purpose / On the other side Some effe
ctions be so nye neighbours to vertue that it
is trepdone lest we shulde be dysceyved the
Synne is so dangerous and doutfull These
effections shalbe corrected and amendid and
they may be turned very well to that vertue
which they must next resemble There is
som man bycause of ensample which is
sone set on fire is hote at once and provoked
to anger wth the lest thinge in the worlde
let hym drefrayne and sober his mynde and he
shalbe bolde and coragius nothing faynt hartid
or feerefull he shalbe free of speche wthouten
dissymulation There is a nother man som
what holding or to moche savinge let the
same also adde a meane and he shalbe called
frunsty and a good husbonde / he that is som
what flatering shalbe wth a litell moderation

Let those vices
which drawe
hete into vne
be corrected

31
Cruel and pleasant he that his obstinate and
stiff in his opinion may be constant. Sole
miser may be turned to gratitude. And he y
hath to moche of foolishness toyes may be a good
companion. And after the same man maister
thow miche of other Somewhat of diseases
of the mynde. We must beware of one thing
Specially which is that we take not the vice of
nature in the name of vertue calling hevynnes
of mynde gratitude. Crueltye in justice imple
fild with niggishness. Truste flatering good felish
in knavery or flattery. Vndampne or merye
spellinge. The only way therefore to felicity
is first that thou knowe thy self more on
that thou do nothing after the affections
but in all things after the judgement of reason.
Let reason be sounde and pure and without
Corruption let not his mouth be oute of taste. <sup>Do all thynges
after the me-
gement of reason</sup>
that is to say let hym beholde honest thinge
only but thou wilt saye it is an harde
thing that thou commandest. Who saith nay
And verely the saying of plato is true what
so evn thinge be pleasant and beutifull y same
be harde to obtayne. Nothing is more harde then
that a man shold overcome hym self and agayne
there is no greater reward than is felicity.
Herewith I spake that thing excellently as <sup>The signet off
Jerome</sup>

38
 Soth all other Nothing is faith more happy
 then a Cristen man to whome is promysed
 the kyngdom of heven Nothing is a greater
 pcell then he which endow is in weperdy of his
 liff Nothing is more stronge then he that overcome
 the dybell Nothing is more weke than he that
 overcome the flesshe Yf thou ponder thy owen stre
 ngth any nothing is harder than to subdue thy
 flesshe unto the Spirit Yf thou shalt loke on
 god thy helper nothing is more easy **Thow** ther
 fore now contrave w all thy myght and reservent
 mynde the purpouse and profession of the pfecte
 liff **And** whan thou hast grounded thy self
 vpon a sure purpouse set vpon it and go to it lustely
Wannys mynde men purposed any thing fer
 vently that he was not hable to bring to passe
 Yt is agrete pte of a Cristen man to desire
 a full purpouse and w all his hert to be a Cristen
 man That thing which at the first sight or
 meeting at the first acquaintance or comynge to
 gether shall seme ympossible to be conquerid or
 won in proce of tyme shalbe gentill ynough
 and w vse easy In conclusion w ensteme it
 shalbe very pleasant Yt is a very proper saying
 of Isidore the wy of vertue is harde at the
 begynnynge but after thou hast crepid vp to y top
 there remainynge for the very sure quietnes

To be willing
 to be a good
 man is a gre
 pte of a good
 man

The way of
 the pte of a
 good man

32

NO best is so wilde which mayeth not tame
 by the Craft of man And is there no Craft to tame
 the mynde of hym that tameth all thinge **That**
 thou myghte be hole in thy body thou canst kepe
 and subdue thy self of cristen peccers to kepe dyet
 or abstinence and to withdrawe thy self from the
 pleasures of vennes thinge which the phisicion
 being but a man prescribed to the And to have
 quietly all thy lyf canst thou not rule thy
 affections no not a fewe monethes a thinge y
 god comanded the do To save thy body from
 sickness there is nothing which thou dost not
 to dehyne thy body and thy Soule also from
 eternall Deth thou dost not those thinge which
 infidels & heynen men or ventill have don

Of the Inwarde and also
 of the outward man And of
 the of a man pced by holie scripture

Certainly I am ashamed of a gret number
 named cristen men which for the moste pte
 as they were bnt best folowe the affections and
 sensuall appetide and be in this kinde of warr soude
 & oversised that they pceive not the synne of

Crist in gathen
sawth he cam to
make not peace
but denyson to be
the father aginst
the son the son
aginst his father
the wiff aginst
her husbond the
husbond aginst
his wiff and so
the story meaneth
that somtyme in
bond place the
husbond shinde
away the fault
of crist daily
and folowe his
holys doctrine
the wiff shinde
psemt hym som
tyme the wiff
shinde folowe
crist and the
husbond psemt
her and in like
wise the son
the father and
the father the
son

reason the spirit
the inner man the
lawe of the
mynde
be one thing
in pauls

reason and sensuallite They suppose that thing
only to be the man which they see and fele yee they
thynke there is nothynge vyle in the hole worlde beside
the thynge which offer them self to the sensible
wille when those thynge which ar payped w
the bodyly wille ar moste vyle yee ar nothynge in
comparyson of those which ar not sene what
so ever they grethly covett that they thynke is high
myste They call that peace which is extreme
bondage that is while reason oppressed and
shyned foloweth wonte resistence where sm
ever the appetid or affection call Thys is that
miserable peace which crist the ancto of vry
peace which byt n m one cam to bryke sturmyng
up an holysom warr betwene the father & the son
betwene the husbond and the wiff betwene those
thynge which filthie concorde had evill copled
to gyther and made & acounted Now then let
the auctorite of philosophers be of litell weyght
except those thynge all be thonght in holy scripture
thonght not in the same wordes That the
philosophers call reason pauls calleth somtyme
the spirit somtyme the inner man other while he
calleth it the lawe of the mynde That they call
affection he calleth somtyme the fleshe somtyme
the body a nother tyme he calleth it the vtter man
& the lawe of the members walke sawth pauls

33

In the spirit and accomplishe ye not the desires
 luste of the fleshe For the fleshe desireth con-
 trary to the spirit and the spirit contrary to the
 fleshe so that ye can not do what Som thinge
 ye wolde And in another place if ye shall lyve
 after the fleshe ye shall die yf ye shall walk
 in the spirit and mortifye the dedes of the fleshe
 ye shall lyve Certen this is a new change
 of thinge that peace shoulde be sought in warre
 and warre in peace in death liffe and in liffe death
 in bondage libertie and in libertie bondage
 paulus writeth in another place I chastise
 my body and bringe hym into subiectiōe wille
 thou here what is libertie yf ye be led of the
 spirit ye be not subiecte to the lawe And we
 have not sancte he receyved agayne the spirit
 of bondage in fere but the spirit which hath
 elected us to be the children of god he sancte
 in another place in se a nother lawe in my
 members repugnyng agaynst the lawe of my
 mynde subduyng me to the lawe of syn which
 lawe is in my members Thou redist also in
 hym of the vicer man which is corrupt and off
 the ymer man which ymmed day by daye plato
 put y sonke in one man paulus in one
 man maketh y men so coplid to gether that
 neither woulde other can be other in heven or hell

affection
 the flesh
 the body
 the buter
 man
 the lawe
 of the
 members
 be one
 thing
 with
 paul

precept liberty
 of the sonke
 is the war
 dth and bon
 dage of the
 body

The last Adam
is Crist

And agreeyn so separat that the deth of the one
shulde be the life of the other To the same as
I suppose pertaineth those thinge which he writeth
to the Corynthians The first man saith paul
was made in a soule having life the last Adam
was made in a spirit giving life But that
saith he was not first which his spirituall but
that which is bestly: and then followeth that
which is spirituall The first man came of the
earth himself beinge terrestriall The seconde
came from heven and he himselfe celestiall And
by cause it shulde more evidently appere that
these thinge pertaine not only to Crist and Adam
but to vs all he addid sayinge As was the man
made of earth such as the terrestriall and earthly
person and as is the celestiall man such as the
celestiall person Therefore as we have borne
the ymage of the earthly man even so let vs
now bere the ymage of the celestiall man For
thus I saw brethren that fleshe and blod shall
not possesse the kyngdom of heven nor corrup-
cion shall possesse in corrupcion Now per-
ceyvest evidently how in one place he callith
that thing Adam made of earth which in another
place he callith the fleshe and the utterman which
is corrupt And this same thing certainly is also
that body of deth whereto paul agrede

34

Cried out saying O wretched that I am who shall
 deliver me from this body of death in conclusion
 parable declaring the most diverse fente of the flesh and of the spirit writeth in another
 place saying he that soweth in his flesh shall
 more of his flesh corruption But he that
 soweth in the Spirit shall more of the Spirit harvest
 eternall This is the olde debate of two pyrrhus
 Jacob and Esau which before they were brought
 forth into light were felid in the clausters of
 the mothers belly And Esau verely caught from
 Jacob the premyence of birth and was first
 borne but Jacob prebentid hym agayne of his
 fathers blessing That which is carnall of
 cometh first but the spirituall thing is en-
 best The one was red high colored and rough
 with here and the other smoth The one was
 vnquyrt and an hunter The other kroyed in
 domesticall quietnes And the one also for
 hymge sold his right which pteyned to hym
 by inherytance in that he was the elder brother
 and though the motions of the voluptuose pleasure off
 the cause of vile bondage he fell from his natyve
 libertie into the bondage of syn and vice The
 other pruned by crafte of grace that which belon-
 ged not to hym by right of lawe **betwene**
 these two brethren though both borne were of one

*And of Jacob
 Esau fought
 in the mothers
 belly the mother
 was said with
 god and he an
 proud of them
 shall sprunge
 from the
 which shal
 be end at war
 but the elder
 shal come
 Esau was
 first borne
 Jacob followed
 Esau fast
 by the fote
 afterwarde
 Esau being
 a hunter
 sold to Jacob
 the inherytance
 that pteyned
 to the elder
 brother for a
 ottage at
 the last the
 father Isaac
 was old
 said to Jacob
 he me said
 benesed and
 make potage*

that I myght
vte of it and
that I may ble
the or I die
mother made Jacob
his ynde w
so made his
mte at the
father lord
clothed Jacob
hande a net
in the shyn
by cause he myght
be founde
as was the
if his father
shuld handle
hym so stalle
away his father
blessing a was
made lord of
brutgerne

Then cam Esau
wayling to hane a
blessing Then
answered the
father I have
made hym the
lord how be it
the tyme is com
y thou shalt lose
his yoke from
thy neck thou shalt
Jacob nor after
dwelt tyme Esau
or dwell to hym
any more thing
the agrement
were made between
thym Jacob after
saw o lord saw to
fave

Jacob figuris the
put Esau figur
us the fere

Rehy and at one tyme yett was there new ioynd
pfecte concord for Esau hated Jacob and Jacob
for his pte though he quyteth not hate for hate
yet he flieth and hath en Esau suspected nor
dare trust hym **S**o to the like wise let be suspected
what sm in thing the affection conallith or
pswagith the to do for the dont full credence of
Jacob only sawe our lord **E**sau as Cneller
wont to merke ye and a ginderer lyveth by the
Swerde **T**o conclude our lord when the mo
ther asked comell of hym answered sayinge
the elder shalbe Sermit to the younger but the
fader Isak added/ thou o Esau shall do serps to
thy brother but the tyme shall com when thou
shalt shake of and lose his yoke from thy neck **O**
lord professed of good and obedient psons but
the father professed of evill and disobedient
psons **T**he one declarith what ought to be don
of all men the other tolde aforehande what the
moste pte wolde do **P**aul willet that
the wiff be obedient to her husbonde/ for better
is/ sayth Scripture/ the iniquitie or churlishnes
of the man then the kyndnes or meeknes of the
woman **O**ur Eve is Carnall affection whose
eyes the sotell and crafty Serpent daily robe
lith and begeth in temptation and when she
is once corupt he goeth forth and seareth not

to provoke and mtyre the man also that he thingh
consent myght be pte taker of the ympqmtre
mystreuous dede **But** what kydif thou of the
new woman of her I meane that is obedient
to her hnsbonde **I will** saith scripture put
hathred betwene the that is to saie betwene the
serpente and the woman and betwene her
generation and thyn she shall feed downe the
hed and she shall be a weite to her helle **The**
serpente was caste downe on his brest and the
deth of Crist woked his violence he now only
with a weite to the womans helle prydely
moreover the woman thingh the Grace of
feith is now changed as it were into a man
and boldly twardith downe his venemous hed
Grace is increased and the Tyranny of the
fleshe is synnysshid **Whan** Sarra was
detawd thingh the handes of god **Abraam**
grew and increased And now she callith hym
not her hnsbonde but her lord **Neither** yet
contd she obeyne to have a childe before she
was dued up and barren **What** I pray the
brought she forth at the last to our lord **Abraam**
now in her olde dayes ye and when she was
past a childe bring **Verily** she brought forth
Isak That is to saie hope **For** as sone as the
affections have woked olde and ar woked in

The woman
is affection
The woman
is reason
The woman
her signyfif
hym whiche of
a carnally
is changed
of feith
following
of the spirit
in
Here the woman
figurith affec
tion the man
figurith the
was
Abraam had a
son by his first
Agar whose
name was
maell and
a nother by his
wife Sara
whome he callid
Isak
maell

more elder then
Isak in playmyng
together mysm
trend Isak where
in zara displeyd
had abram put
away the symt
agai in her son
which abram
was long to do but
god comanded
hym to obey his
wiffe bywys

let yongth be
the occasion of
Syn

a man Then at the last springyng onte that blessed
tranquylite of an ymposent mynde in sure qu
etnes of the mynde and spirit as it were &
contymall feste And as the father let not
wiff hane her plesure wonte advisement
Even so hath he the sportyng of the children
together inspecte I meane of Isak in Ismaell
Sara wolde not that the childe of a bonde
woman and the childe of a free woman shoulde
hane conuersacion to yether at that age But
that Ismaell while as yet yongth was ferv
ent shoulde be banysshed a far onte of p'sence
lest vnder a colonz of pastyme he myght
entice and drawe after her owen maner Isak
yet yong and tender of age Now was
abram full of yeres and now was Sara an
olde wiff and had brought forth Isak yett
abram mynstrerth vnto the answer of god
had approved his wiffe comell He is not sure
of the woman untill he hereth of god in all
thyng that Sara hath saied to the here her voise
and obey her O happy olde age of them in
whom so mortified his that carnall man
made of the rathe that he in no thyng disa
sath the spirit which content or agreement be
twene the fleshe and the spirit whetther in all
thyng pfecte I now myght happen to any man

In this liff or no I durst not afferme verely
 p aduenture it were not expedient **For**
 when vnto paulc was gyven vnquyeteness
 and trouble of the fleshe the messenger off
 Sathan to vex hym wth all **And** now when ^{Trobell of the}
 he praued our lord the thirde tyme that it ^{fleshe is expe}
 myght be taken awaie from hym herde he ^{dyent}
 this answere only of god/paulc my grace
 is sufficient for the for vertue is infirmitye
 is cured prynced and made pfecte **Inde**
 this is a new kinde of remedy paulc lest
 he shoulde be proued is temptid to pride
 and that he myght be stronge in Crist he is
 compellid to be wele in hym self he bare
 the tesoure of the celestiaall reuelacions in
 a vessel of yert^h that the excellency shoulde
 depende of the myght of god and not of
 hym self **Whiche** one example of the
 postell putteth vs in remembrance and ^{when thou art}
 warneth vs of many thinge first of all ^{temptid fall to}
 we are assawid to vice then pmediatly we ^{prayer}
 shoulde gyde our self to prayer a faste and
 desire helpe of god **Moreover** that
 temptacions to pfecte men not only are not
 pilous but also are very expedient to the
 contynuaunce and pspyring of vertue **Last**
 of all it is a remembrance when all other

poete fayn hydra
to be a Serpent w
many hede of wh
ch one was mo
tall w her fangge
hercules and when
he smote of one
head by sprang for
it at last he fongge
w a brennyng
Sword and so
freud then neth
they coude no
more sprynge

prothens that is
to saie affeccion
must be hold dome

Thynge az full tamed that then the vice of
vayne glory even in the chief tyme of vertues
hath a write for vs and that this vice is
as it were hydra whome danielis fonght w
all and a quye monster longe of liff and
fynct full by reason of her owen woundye
whych at the last ende when all labours be
overcom can scarce be destroyed Nenez
thelesse Cnell labonz oncometh all thing
In the meane tyme while the mynd ragith
and is vexed w vehement ptezabations
by all maner meanes thurst to githers hold
downe drawe nere and bnde this thy
prothens w tongh bondes while he goth
about to change hymself into all maner
monstres and fassions of thynge into fire
into the shape of som terrible wilde best
into a tempyng typer vntill he com vnto
his owen natrall liknes and shap agayn
What is so like prothens as the affeccion
and appetide of folis which drawe them
sometyme into bestly lust of the body som
tyme into mad ire and wrath other while
into poysid endy now and then to syners
and stronge monstres fassions of vice
Agreeth it not wel that the excellent
comynge poet virgill saied then shall

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Diverse Symplitudes and Passions of wilde beste promethen
 that the for soonly he wilbe a firefull sygne in a god whiche
 and a foule tiger and a dragon full of scales hangeth hym
 and a lyone wth a red mane or shall counterfet self to all man
 the quyt sworde of the flame of fire **Butt** faction he is a
 here have in remembrance what folowith grote pferre
Thi more he changeth hymself into all man he will tell oio
 Symplitudes the more my son sing wth com
 sayne thy tough bandys **And** also in lacion virgill
 we shall not nede to torne ageyne to fables christis of ome
 of poete thou shalt be the sample of the careful whiche
 holy patriarch iacob lerne to endure and to had lost h^{is}
 wrestle lustily all the nyght untill the bees and com
 morning of the helpe of god begyn to gyde selid wth h^{is}
 light and thou shalt see I will not let the mother serene
 Septe Except thou shalt gyde to me thy a gode how
 blessing first **And** certainly it shalbe pro- he myght
 fitable to here what reward of his victory restore them
 and grete vertue obteyned that myghte ageyne the
 excellent strong wrestler **First** of all sent hym to
 god blessid hym in that same place **For** prosserme
 unmore after that the temptation is on longht hym
 towd a certen singuler increasse of devyne a craft to bnd
 grace is added vnto a man whereby he shoulde hym till he
 shoulde be another tyme moche more surely had told tany
 armed then he was before agaynst the then tany
 Sawte of his enemy **First** he more preris how of
 after that a dede pntified
ed they myght
be restord agayn
iacob wasted
in an angell all
nyght whom
the morning he
would not let go
all he had blyssid
hym in the same
place the angell
he smote h^{is} thigh
the fenn
frank so that
iacob haltid on
the one leg and
after that

things touching of the thigh the snow of
the conquerors weyed faynte and wasted
awaye and he began to halte on the one fote
God canseth them by the moneth of his
pphet which halte on both therr fete That is
to saw them which both will lyve carnally
and please god also And while they forwardly
Study to do both they halte in both **B**ut
happy ar they in whome Carnall affectione
ar so mortified that they moste of all lene
to the right fote that is to saw to the spirit
Fynally his name was changed of
Jacob he was made Israell and of a busy
wasteler he was made quyet and peace-
ble **A**fter that thou hast chastised thy
fleshe or thy bodye and hast crucified hym
in vice and concupiscentie then shall
tranquylitie and quyetnes com vnto the
and nothing shall trouble the so that thou
maist be at leysure to beholde our lord that
thou maist also taste and fele that our
lord is pleasant and swete for that thing
is signified by this worde Israell **G**od
is not sene in fyre neither in the whorle
wynde and in the turbulent rage of tem-
ptation **B**ut after the tempest of the dyvell
if so be that thou shalt endure p'seruantly

God appearing after
grote tempest

30

Followeth the hissing of a thyn aye or wynde of
 the sprituall consolation. **A**fter that Erie hath
 breathid quyetly vpon the then applye thyn
 warde yees and thou shalt be Israell & shalt
 see to hym I have seen to hym my lord god
 and my soule is made hole. **T**hou shalt see
 hym that saied no fleshe shall see me. **C**on
 sider thy self diligently if thou be fleshe
 thou shalt see god if thou see hym not thy
 soule shall not be made hole. **T**ake heed
 therefore that thou be the spirit.

he hat walked
 of daye and of
 nyght vnto
 the mount oreb
 where he praued
 in a cave aboue
 had hym com
 fort and stonde
 afore god and
 god not in the
 wynde then
 ragninge
 god not in the
 quaryng then
 fire and god not
 in the fire then
 folowid the hissing
 of a thyn aye
 & then appered god
 to heliab

Of the m pte of man the sprite the soule and the fleshe.

Those thinge afore written had ben yea
 greet delie more than sufficient. **N**etheless
 that thou maist be somewhat the more sen
 sible knowen to thy self I will rehearse compen
 sionally the denyson of a man after the dis
 ruption of origyne. For he folowinge o
 parole maketh mention of m pte that is to
 say of the spirit the soule and of the fleshe.
Which m pte parole ioyned to gether wri
 ting to the thessaloysones that yowr sprite
 saith he/ yowr soule and yowr body may be &

origyne in h. b
 first boke vpon
 the pistell off
 romans to the
 the dysyson
 & d. fessa

The fleshe

The spirit

The soule

kepte cleane and vntoornpte that ye be not
blamed or accused at the comynge of our lode
In crist And vnto the m^d pte leste onte
maketh mention of n^d pte sayinge my soule
shall desire or longe for the in the myght ye
and in my spirit and in myne herte stenge
I will wake in the mozenynge to please the
Also Danpell saith let the spirit & soules
of good men lande god Onte of the which
plate of scripture origyne tethenith and not
agaynst reason the the porcions of man
that is to witte the body otherwise called
the fleshe which is the moste vile pte of vs
wherem the malitious serpent thyngh origi-
ynall trespass hath written the lawe of
Synn wherem we be provoked to filthyned
And wherem also if we be oncom we be copled
and made one wth the dybell Next is the
spirit wherem we represent the symphond
of the nature of god in which also our moste
blissed maker after the origynall patorne or
example of his owen mynde hath graven the
eternall lawe of honesty wth his fynger that
is so swete wth his spirit the holie goste By
this pte we be knyt to god and made one
wth hym In the m^d place and in the
myddell betwene this n^d he putteth the soule

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Which is pte taker of the sensible witte natural
motion. She as in a ceditions or wrangling
come welth can not but folowe the one pte or the
other she is enabled of both pte both of the
fleshe and also of the spirite she is at libertie
to whet her pte she will incline if she forsake
the fleshe and convey her self to the pte of the
Spirite she herself shall be spirituall also but
and if she cast herself downe to the appetite
of the body she shall growe oute of lynde in
to nature and vylence of the body. This is
it that paulie ment writinge to the Correnthe
Remember ye not that he which ioyneth himself
to one harlot is made one body wth her but he
that cleaveth to our lord is one spirit with
hynd paulie calleth the harlot the feeble
and weake pte of man. This is that pleasant
and flatering woman of whom thou
redist in the seconde Chapiter of the pverbe
in thine wise. That thou maist be delivred
from a strange woman and from a woman
of a nother countrey which maketh her worde
swete and pleasant & forsaith her husband
to whome she was married in her youth &c.
hath forgot the promise she made to her lord
god her howe boweth downe to sette her
pathys to hell &c many as enter into her

Thou must be
remembered the
Soul the spirit to
be one substance
but in the soule
as many power
as wit will me
more but the
spirit is the
most pure most
high and divine
portion of one
Soul capable of
god immediately
wherein god
hath the lawe
of honestie &c
lawe naturall
after the uprall
lawe of his
owne mynde

Shall men retorne ageyne nor shall attayne
the pathe of life **AND** in the vii Chapiter
that thou maist kepe the from the flatteryng
tonge of a straunge woman let not thy
herte melle on her bewte be not thou dysceyded
wth her beke **For** the price of an harlot is
scarse worth a pece of brede but the woma
taketh away the p^{er}sons soule of the man **DID**
he not when he made mention of the harlot
the herte and of the soule expresse by name
the m^{an} of the man / **Ageyne** in the ix.
Chapiter a folyshe woman en babling and
full of wordes swymyng in pleasures ha-
ving no lerynyng at all sitteth in the doore
of her howse vpon a stole in a high place
of the cite to call them that passe by the
waie and them that be goinge in their roynyng
saymyng **WHO** so ever is a childe let hym
turne into me **AND** she saide vnto a foli-
or an hertles p^{er}son water that is stollen
is plesanter and brede that is hid pryvely
is sweter **AND** he was not ware that
there was gyannte and that her gaste be in
the botom of hell **For** who so en shalbe
coupled wth her shall disceyde into hell and
who so en shall depte from her shalbe saved
I be seke the wth what coloure coude more of

60
Werke manly have ben paynted other the flating
of the poison flesh then provoking and stering
the soule of filthynesse or vnto the ympormentie
of the sprit calling backe or the unhappie ende of
the soule if she were oncom To conclude
therefore the spirit maketh vs godlye / The fle-
sh maketh vs beste / the soule maketh vs men
The spirit maketh vs religious and obedient
to god maketh vs kinde and iustifull the flesh
maketh vs dispisers of god disobedient to god
maketh vs vnkynde and cruel the soule maketh
vs indifferent that is to say neither god ne
bad The spirit desireth celestiall thinge the
flesh desireth delictat and pleasant thinge
the soule desireth necessary thinge The
spirit carryeth vs vp to heven the flesh
carryeth vs downe to hell vnto the soule
nothing is to be ympnted that is to say ne
doth nother good ne harme What so ever
is spirituall carnall or springeth of the flesh
that same is filthy What so ever is spirituall
puryng of the sprit that same is pure & goodly
What so ever springeth of the soule is a meane
and an indifferent thinge as is either god ne
bad wilt thou more playnly have the difference
of this my pte shewed vnto the as it were
in a mannes ffigurer Certainly I will

which is natu
rall & fowth
no foward

Saw **Thow** gyvst reverence to thy father
and mother / thow lovest thy broder / thy chil
dren and thy frende **hit** is not of so grette
vertue to do these thinge as it is abhomyable
not to do them **f**or why shuldest not thow
being a Cristen man do that thing which the
gentille do like wise naturally / ye why shuldest
not thow do that thing which the brute best
doth as well as thow **T**hat thing that is
naturall shall not be ympnted vnto meyt
Butt thow arte com into such a fereite &
place that other the reverence toward thy
father must be dispised the ynward love
toward thy children must be subdued /
and benylovent to thy frende sett at nought
or god must be offendid **W**hat wilt
thow now do **T**he soule standith in the
myddes as it were betwene ii weyes **T**he
fleshe turteth on her on the one side and
the spirit on the other side **T**he spirit saith
god is above thy father thow arte bounde
to thy father but for thy body only to god
thow art bounde for all thinge that thow
hast **T**he fleshe putteth the in remembra
nce saying / Except thow obey thy father
he will disherit the / thow shalt be called of
eny man lewde and had in abhomy nation

Take hede to the matter hane respect to
thy good name and fame **God** other seith it
not or is contentid or at the vermoste he wilbe
some pleased agayne **Now** the soule dowtith
now wandrith she hithe and thither **To** ^{the soule}
whether som en pte she turne herself fith ^{doutith}
shall she be as is the thing wile she goeth
unto **Yf** she obeye the harlot that is to saie
if she obeye the fleshe the spirit dispised she
shalbe one body wth the fleshe **But** and if she
live by herself and assende to the spirit the
fleshe shalbe at nought she shalbe transposed
and changed to the nature of the spirit /
After this man cometh to examen thy
self prudently **But** is the errour of
many men which often tymes thinke that
to be the pfecte syving of a cristen man
ye and a exceptable sacrifice to god which
is but naturall and not of vertue **Certen** ^{Some affections}
affections som what honest in apparence and ^{are disguised as}
as they were disguised wth vires of vertue ^{it were to be}
discreet negligent psons **The** iudge as ^{the ensample}
hasty and cruel agaynst the felon or hynd ^{of the iudge}
that hath trespasssed the lawe he semyth to
hymself constant vncorrupt and a man of
good consience **Wilt** thou hane this man
dismissed **Yf** he favoure his owen mynde to

Sm naturall
reioyse wth
crueltyes
have plesure
in t^{he} end

The ten rule of
godly living

to mothe and folowe a certen naturall reioysnes
wthoute any greif of mynde ye padmentize wth
smth plesure or dilectacion bnt yet not mth y^{ng}
nyng from the office and dnetie of a iudge
let hym not forth wall stonde to mothe in
his owen consete hit is an indifferent thing
that he doth bnt if he abuse the lawe from
pryuate hate or lute now is his Carnall that
he doth and he comyteth synne **Bnt** if
if he fele grete sorowe in his mynde by
cause he is compellid to destroy and kill hym
whom he had letther to be amendide saved
Also if he enioyne punysshment accordyng
to the trespase wth such a mynde and wth such
a sorow of herte as the father comamideth
his synner beloued son to be int lawnced
or ferd of this man shall it be spirituall y^t
he doth **The** moste pte of men by proues
of nature and speciall pperthe other reioyse
or abhor cruen thinge **For** there be whom
bodely lust liketh not at all let them not
by and by ascribe that vnto vertue which is
an indifferent thing **For** not to lak bodely
lust bnt to oncom bodely lust is the office
of vertue **&** notherman hath a plesure
to faste hath a plesure to be at masse hath
plesure to be mothe at church hath a plesur

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To sepe a grette dele of spalmes **E**xampyn
 after the same rule and ensample afore rehearsed
 that thing which he doth **yf** he regarde the
 comen fame or any advantage it smellith
 of the fleshe and not of the spirit **yf** ye
 do but folowe his owen inclination doing
 that thing only which pleaseth his owen
 mynde then hath he not wherof he ought
 so gretly to triouise but hath rather a thing
 which he ought to fere **beholde** a wopone let a good man
 thing vnto thy self **thow** praisest and make this well
 iudgest hym that praiseth not **thow** fastest
 and condemnyest hym that fasteth not
who so eu doth not that thow doest in that
 thow thinkest thy self better than he **be wa**
re lest thy fast preyne to thy fleshe **thy**
 broder hath made of thy self and thow in
 the meane space momently vnto god and
 wilt not be knowen of thy brothers necessity
 god shall obhor this praiser **for** how shall
 god here the while thow praisest when thow
 which arte a man canst not finde in thyne
 herte to here a notherman **prayer** also
 a nother thing thow lovest thy wiff for this
 cause only that she is thy wiff **thow** doest
 no grette thinge **for** this thing is comen
 aswell to infidelle as to the **or** else thow:

lovest her for no nother thinge but by cause
she is to the pleasant and delytable **Thy**
love now draweth to the fleshwarde but
thow lovest her for this thinge chesly by
cause Thow hast prynced in her the ymage
of Crist That is to saye good loving the love
of god discretnesse/humylite/ Sobernes
chastite **Now** thow lovest her not in her ^{Thy rather love}
self but in Criste ye rather thow lovest Crist ^{toward thy}
in her And after this maner at the last thow
shalt love spirytually **We** shall saye more
of these thinge but in there place

Ten generall rules of true Cristen feith

Now for by cause as we semyth we have
opened the way how some en we have don it
and have spared as it were certen store off
stuff or matter vnto the thing which was
purposed we must haste to that which remedy
not lest it shinde not be entheridion that is ^{Entheridion}
to save a litell freys handson to be caried
in a mannes hande but rather a grete volume
We will enforce to gyve certen rules as they
were certen poynte of wrestling by whose
gidning or condeyance as though we were the

43

Children of Iudalms we may easily plunge
by our selves out of the blinde errours off
this worlde as out of the labours that is to
understonde out of a certain cumberous masse
under the grounde and com vnto the pure and
clere light of spirituall lyving. No other of
sacris is which hath not rules and shall the
Crafter of blessed lyvinge only be holpe to no
maner ptepte. **There** is wonte faile a
certain Crafter of vertuous lyving and a
discipline in which who so enchaunce them
them selfe manfully / them shall favoure y
holly spirit which is the bringer forth off
all holly enformentes and goodly purposes
But whom so en saith departe from
us we will not have the knowledge off
thy weyes / those men the mercy of god
refuseth by cause they first have refused
knowledge. These rules be taken partly of the
person of god of the person of the dyvell & of o
person partly of the vertues and vice and
of thinge to them annexed partly of the
matters of vertues and vice. **These** rules
shall proffite singularly agaynst in evell
thinge remeppnyng of origynall synne
For though baptisme have wiped away
the spot yet there cleynth still in be a eten

*Delaine loks
up. In laboure
that is a masse
under the grounde
made by the
by crafter / and
he hym selfe
is his son
favour of the
lode of the*

*forme the craft
discipline*

Thing of the olde disease left behinde partly for
the custody of humylyte partly for the matter
and use of vertue They be named blyndenes
the fleshe and infirmyte or weaknes **Blind** blyndenes
me with the miste of ignorancie demerit
the iudgement of reason For the syn of o
first progenytor hath not a litell insid
that so prync a light of the countenance reser
blamie and symplehinde of god which our
creator hath shed vpon vs **nowon** a
tempt bringyng vpon forward affections vice
and infirmitie of syn hath so cankerid the
lawe geaden in vs of god that scarce any
signes or tokens of it appere Then as I
began blyndenes cansith that we in the
election of thinge be as good as halfe
blynde and dysceyved wth errour so that in
the stude of the best we folowe the worst
and preferre thinge of lesse valure before
thinge of greater price The fleshe trau
leth the affections in so moche that though
we knowe which were best yet love we
the contrary **Infirmyte** or weaknes
makith that we forsake v^{tr}ue agayne aft
that we take vpon vs good lyving so that
we be oncom other wth fudionfices or wth temp **Evill mth**
tation **Blindnes** hurteyth the iudgement **known**
had in hth

44

The fleshe corrupting felow. Infirmy
 ty wekith constancy. **T**he first poynte / The first poynt
 therefore is that thou can discern thyng to
 be refused from thyng to be accept & allowed
 and therefore byndnes must be take away lest
 we stumbe or stadder in the election of thyng.
The next is that thou hate evell as sore as
 it is ones knownen and love that which is
 honest and good And in thyng the fleshe
 must be overcome lest contrary the iudge
 ment of the mynde we shoulde love swete
 and dilectable thyng in stead of thyng
 holson. **T**he m^o is that we contynue in pendance or
contynuaunce
must be had
 those thyng which we began no evell and
 therfor wekenes must be under set & feared
 lest we forsake the ware of vertue with
 greater shame then if we had ben men about
 to walke therein. **v**igilance must be
 remedied that thou maist se which waye
 thou oughtest to go. **T**he fleshe must be
 tamed lest she leide the aside ought of the
 high way ones knownen into by pathes.
wekenes must be comforted lest when
 thou hast enterid into the streite wey thou
 shouldest faynte stop or turne back agayne or
 lest after thou hast onys set thy hande at the
 plough thou shouldest loke behinde the bnt y

Thow myghtest reioyse as a stronge giant
to haue the warre in fretching forth thy
self to those thinge which be afore the wont
remembraunce of those thinge which be
afore the untill thow mayest lay hande on
thy inward appoynted and gowen promysed
to them that conteneu. **Vnto these** the
thinge therefore it is to witte blyndenes
the flesh and infirmitie we shall applye
certaine rules for our little power

Agaynst the well of ignorance the first rule

Not for by cause that faith is the
only gate vnto Crist the first rule
must be that thow iudge very well
both of Crist and also of Scripture
gyven by this spirit. **AND** that thow beleue
not in mount only not faintly not negligently
not as thou were in doubt as doth the
comon rascall of cristen men but let it set
fast and ymoveable thinge on all the
best that there is not one worde conteyned
in them which shoulde not pteyne gretly
vnto thy helth let it move the nothing at
all that thow seist a grette pte of men so

*we must iudge
wels of scriptura
chane it in vne
wene*

45

So lyve as though heaven and hell were butt ^{Counterfeit not}
 som man of tales of olde wiffe to fire or ^{the will of god}
 flatter yonge children w all but beleve thou
 sincerely and make no hast though the hole worlde
 shinde be made at onys though the elemente
 shinde be changed though the angelle shinde
 rebell yet veritie can not be hit can not but
 com which god tolde shinde com yf thou ^{probation of}
 beleve he is god thou myst beleve nedys ^{even faith}
 that he is true also / And on this wise
 think wout wavering that nothing is so
 true that nothing is so dowtles of those
 thinge which thou heirst w thy eeres which
 thou p'sently behodst w thy yes which
 thou handelst w thy hande as those thinge
 be true which thou redist in the scriptures
 And as the thinge be true which god of heben
 that is to say which veritie gave by inspiratio
 which the holie proffete brought forth and the
 blod of so many martires hath approved vnto
 which now so many hundred yeres the consent
 of all good men hath agreed and set their
 scales which crist here in his body taught w
 his owen mouth and doctryne and exp'sly
 presentid or counterfettid in his maner and
 lyving miracles beere witness dyvylle also
 confesse and so moche beleve that they quake

and tremble for feare last of all which be so agree-
able vnto the lawe of nature which so agree
betwene themself and be vnder wherelike them
self which so receiue the mynde of them that
attende so move and chaunge them yf this
so grette tokene agree vnto them what the
dyvelles madnes is to dowte in the feith
moreouer of thinge passed how manifest
easily comette what shall folowe how many
and how grette thinge how incredible to be
spoken also did the prophete tell before off
Crist and which of all these thinge can not
to passe **Shall** he in other thinge descrybe
which in them descrybed not In conclusion
the proffete liued not and shall Crist the lorde
of proffete be yf in this and such other like
contutation thou shalt steepe vnder the flame
of feith moreouer if thou shalt feruently
desire of god to increase thy feith I will
marvell if thou canst belonge tyme a weill
man For who is all together so unhappy
and full of gystreffe that wolde not depe
from vice if so be that he utterly belemed
in these momentary pleasures beside the un-
happy vexation of conscience and of mynde
shoulde be purchesed also eternall punishment
On the other side if he sincerely beloned that for

46
The trespall and litle vexation of this worlde
shalbe rewarded or recompensed to good men
an hundredfold ioye of pure consens pre-
sently and at the last liff ymortal

The seconde rule

Let the first poynte be therefore that thou
dowte in no wise of the promes of god and
the next that thou go vnto the wey of liff
not slouthfully not fearefully but wth pure
pose wth all thy herte wth a confident mynde
and if a man myght be an example wth
such mynde as hath he which fighteth hande
for hande wth his enemye so that thou be
dy at all owres for Criste sake to lise both
lyff and goode & slouthfull man will
will not The kingdome of heven comyth
not wth gapinge but pleyntly & wth to
suffer violence and violent p^{er}sons violently
to obeyne it Suffer not the affection of
them whom thou lovest singularly to hold
the lase hastinge thitherward lett not the

*we must enter in
to the wey of helth
boldly & wth a good
courage*
*Egypt signyfeth
bondage & affliction
wth c^{on}demnation*
*The Israelites being
a mynnyng in the
dyst^{er} & furd to go
back againe to egypt
saying to moyses
how happy were
we when we sat
thou by the pyre
of floure*
*lotus was commanded
to depart shortly
out of sodomia
and not to lobe
backe & wth mist lode
backe and was
turned into a
salt stone so we*

may neither to pleasures of this worlde call the back agayne
the israhelites desire to go but agayne to the pleasures of
Egypte that is to the pleasures off
vice & syn which is the wiff of lott
may we love but to our old conu
pauon agayne /

pleasures of this worlde call the back agayne
let not the Care of thy household be any
hinderance to the The chayne of worldly
business must be cut a sonder for surely it can
not other wise be losed Egypte must be
forsaken in such maner that thou brynne nota
gyrne in thy mynde at any tyme vnto the
pote of fleshe Sodoma must be forsaken
utterly ye and attorneys it is not lawfull to
loke but the woman looked back and she was
turned into the ymage of a stone The
man had no leysur any where to abide in
many region there aboute but was comma
nded to hast into the mowntaine Except
that he had len to haue pished The pphet
Crueth onte that we shuld fle onte off the
wyddes of Babilon The Deptyng of the
israhelites from Egypt is called flight or zomynge
awaye We be comanded to fle onte of
Babilon hastily and not to remove a litell and
a litell slowly Thou waist so the most
pte of mynd prolonging the tyme and
in very slowe purpose aboute to fle from
vice when I haue once tid my self onte
of soche and such matters surely they be
when I haue brought that and that besyme
to passe & folow what and god thys o

There may be no
prolonging

Same day take agayne thy soule from the
payvyl not thou one dyspnyes to ryse of
 a nother and one vice to call into a nother
why rather dost thou not to day that thing
 which the son thou dost the esay shall be
 to be don **be** diligent in other where in
 this matter to do negligently rashly soden
 ly and wout advisement is chiefly of all
 and moste proffitable **reuerde** not nor **Trust god**
 yet ponder how moche thou forsaketh but
 be sure Crist only shalbe sufficient for all
 thinge **gisten** not to comyt thy selfe
 to hym wth all thy herte **beholde** to gisten
 thy owen selfe and be bolde also to put hym
 in trust wth the hole governance of thy lyffe
Trust to thy selfe no more but wth full
 confidence cast thy selfe from thy selfe unto
 hym and he shall receyve the **Comyt** thy ^{some Crist only}
 Care & thought to our lord and he shall ^{no man else}
 nourish the up that thou maist singe the
 songe of the proffet david: o lord is my
 governor I shall lack nothing in a place of
 pasture he hath set me **By** the water side of
 comfort he nourished up me he hath conber
 ted my soule **Be** not mynded to devide thy
 selfe unto y^e to the worlde and to Crist **Thou** ^{betweene god}
 canst not serve y^e maistres there is no felshipp

Heaven god and befall. God loveth them
 not which halte on both legges his stomak &
 abhorring them which be notther hot nor cold
 but as it were like warme God loveth his
 Soules zelously he is wylowise on themd he will
 possesse only and all together that thinge which
 he remedid w his blod he can not suffer the
 fellowship of the dyvell whom he oncam once
 w deeth. There be but 2 weyes only the
 one which be obedient of the affections
 ledith to pditione. The other which thyngh
 mortifyinge of the fleshe ledith to lyve. Why
 doubtst thou in thy liff there is no 2 weye
 Into one of these 2 thou must nedes enter
 wilt thou or wilt thou not. What so
 evn thou arte or what som evn degree thou
 arte if thou wilt be saved thou must enter
 into the strait wey by which few mortall
 men walke. But this waie Crist hym
 self hathe trode and hane troden en sithe
 the worlde began who so evn hane pleased
 god. This is doubtles and necessitie not to
 be avoided as it were of the gode ad astray
 otherwise called nimenis or xamysa that
 go to save it can not be chosen but that
 thou be crucified w Crist as to weyinge
 the worlde if thou purpose to lyve w Crist.

There be but 2
 weyes only the
 one to salvation
 the other to pditione

Adrastra menest
 or xhamysa gode
 which pmyssing
 moleny she for
 bidding that any
 man lobe to hie if
 any so do he staping
 not unpunyshe
 thoug it be w
 law if any be to fye
 of moleny we sy
 the gode xhamysa
 the welle ynange

48
Why like folke flatering we our self why m
so weyghte a matter dyscrete we our self
One sayth I am not of the clergy or a spirituall
man I am of the worlde I can not but use the
worlde & nother thynke thou I be a prest
yet am I no monke let hym be wise yet that
so sayth I advise hym and the monke also
hath founde a thynge to flatter hym self w
all **Thongh** I be a monke sayth he yet a
I not of so stricte an order as such and such
& nother sayth I am yonge I am a gen
tilman I am riche I am a countreman comen
sion I am a grete lord those thynge pteym
nothing to me which were spoken to the
poor folk O wretched then it pteymeth no
thynge to the that thou shouldest love in Crist **The worlde**
Yf thou be in the worlde in Crist thou arte
not **Yf** thou call the worlde heven the
earth the see and the comen aire no man is
which is not in the worlde **Butt** and yow
call the worlde ambicion that is to seye
desire of hono^r promotion or of auctorite
as thou call the worlde pleasures covetousnes
bodily lust. truely if thou be worldly thou
art not a Cristen man **Criste** spake indiffe
rently to all men saying who so evill will not
take his crosse and folowe me the sam can

*any man pnting
to another y^e lift
of Crist and y^e
saymge off h^e b
apostolle*

*The reward is
given to hym
that laboring* be no mete man for me or be my disciple To
dy in Crist as touching the fleſſhe is nothing
to the if thou live by his ſpirit be nothinge
to the to be crucified as touching the worlde
pteyned nothing to the yf to live godly or
in god pteyne nothing to the To be buried
together in Crist belongeth nothing to the
The ſhynphie the poſſe the tribulation the
vile reputation the labours the agonyes and
ſorrowes of Crist pteyne nothing at all unto
the if the kingdom of heven pteyne nothing
to the **What** can be more lewde then to
thynke the reward to be comen as well to the
as to other And yet notwithstanding to put the
labours whereby the reward is obtayned fro
the to a few certain pſons **What** can be
amore wanton thing than to deſire to
deny in the hed of Crist and yet wilt thou
take no payne in hym **Therefore** my
brother loke not ſo greatly what other men
do and in compariſon of them flatter thy
ſelfe To ſay at touching God to ſay as
touching carnall deſires to ſay as touching
the worlde as a certain hard thinge knowe
to very few ye thought they be monks And
yet is this the comen or genall pfeſſion
of all Chriſten men This thing a grette ex

*yonke ſab know
the pfeſſion of ariſt*

49
 While ago thou hast sworn and holyly
 promysed in the tyme of baptym then
 which vowe what can be added that shuld
 be more holy or religious other we must
 pisse or else wote exception we must
 go this way to helth whether we be knyght
 or ploughmen Notwithstanding though
 it fortune not to all men to attayne the
 pfecte counterfettinge or folowinge of o^r
 hed Crist yet all moste enforce in fetes
 and handys to comd thereto he hath opteyned
 a grette pte of a Cristen mans lyving which
 is all his herte and is a sure steadfast pur-
 pose hath determyned to be a Cristen man

The thirde rule

But lest peradventure it shoulde ferre the
 from the way of vertue by cause it seemeth
 sharp and defatit of pleasures partly by cause
 thou must forsake worldly comodities partly
 by cause thou must fight continually agaynst
 in recarding small crymynes the flesh the

It is fayned that dyvell and the worlde **Sett** this thirde rule
in the booke of virgill before the allwarre bere thy self an hande that
went downe in all the ferfull thinge and fantasie which appeere
to hell accompa / vnto the anon as it were in the first entermyng
in the pfecte of hell onght to be comitid for thinge of nought
Sibill in the first of hell onght to be comitid for thinge of nought
enter appeere many of hell onght to be comitid for thinge of nought
fantasie & wonder by the example of virgill Eneas For
full monstres not certainly yf thou shalt consider the very thing
the apperid somwhat greivously and stedfastly these appa //

raunt thinge which begyled thy yeres set at
nought thou shalt some praye that no
nother way is more comodious then is the
way of Crist beside that this way only
ledith to eternall liffe yv and though thou
shuldest have no respect to the rewarde that
shalbe gyven in the liff to comd For I beseeke
the what kinde of living after the comon
course of the worlde shalt thou those in
which thou shalt not suffer thinge ynow
abundantly both carefull and greivous

Who is he that knoweth not the liff of corow
the liff of corow
teare how full of greivous labours and
wretched misery hit is / Except it be other
he that hath proved it or certainly & very
folie O ymortal god what bondage how
longe yv and how vngoodly must ther be suffe //
And yemyn vnto the hoves ende What a
comberne busines is there in sekynge and

50
Laboring to purchase the princely love & grace
in flattery to obteyne the favour of them which
may other hinder or forder the The countenace
must now and then be fained fained or fained
a nath the minyres of greter men must be
whispered or gntered at in silence secretly
Consequently what kinde of edill can be
ynmagyned whereof the liff of warreors
is not full Of either other liff thou maist see liff of
be a very good witnesse which hath learned warreors
both to thy grete payne and not wont sin
wopdy And as touching the mchamit man. The liff of
what is that he other doth not or suffereth not thamit
flaming pointe by see by lande thingh fire and
water In matrimony what amownteyne the liff of
of honsholder care is there what misery fele matrimony
they not there which proveth and hath expe
rience of it In being of office how much
depression how mothe labor how much pell being of office
is there which wey sin end thou knowe
thy self a huge company of comodities
methinks the The very liff of mortall men
of hit self wonte addition of any other
thinge is incomberd and tangled with a
thousand miseries which ar comen and
indifferent as well to good as to bad They
all shall growe into a grete hepe of meynthe

& cristen man vnto the if they shall finde the in the weye
 obteyneth merit of Crist if not they shalbe the more greuous
 in vny thynge moreouer they shalbe fentles and it must
 be suffered notwithstandinge Who so en war
 & iust by cause be suffered notwithstandinge Who so en war
 he wold have for worldly plesur first how many yeres
 ioynd in appolo mother was cast do they pante and blowe sweete & canbas
 of apollo downe the worlde tormenting thy self w thought
 to hell wger vnto and care moreon for how transitory and
 it gnan f. b. h. u. the thinge of nothing last of all w how dont
 and mrefing agen full hope & dde to this that there no rest
 the menyng of the thinge of nothing last of all w how dont
 fable is this helvab or easment of myserye In so moche that
 a greut man and conde not be contet but wold have more
 ebanad hym self the more they have labored the greuous
 to more honore w the payme In conclusion what ende
 covend to have pnt at the last shall there be of so tedious and
 pollo out of the laborious a liff Certenly eternall
 conty wging is pmyssment So now and w this liff
 signified by h. b. compare they of vertue which attayne
 mother bnti pmyssment So now and w this liff
 apollo subdued compare they of vertue which attayne
 hym and spoild to be tedious is made in process
 hym of h. b. posse a scar is made pleasant and dilectable by
 stons p. g. at a. f. which wey also we go w very sure hope
 made h. b. lyvid in to eternall felicitye Where it not the
 care and myserye vitermost madnes to have len w equall
 among y lowest laborz to purches eternall detg rather then
 earth nor contet liff ymortal. yet this worldly men dotg so
 obteyn any fridz w extrenie labor to go to laborz enlastng rather
 2. honore then w meane laborz to go to ymortal of

51
 quietnes More on if the way of vertue &
 obedience to god were men so moche more
 labours then the way of the worlde yet here
 mane in the way of god byvinge the grevof
 me of the labonz is swagid w hope of re
 ward mda the comfort of god is lackyng
 which turneth the bitternes of the gall into
 the Sweetnes of honey There I mane in
 the way of the worlde our care calling in a
 nother of our sorowe springeth a nother
 no quietnes is there at all withoute forth
 is labonz and affection w comfort grevons
 care and thought Those litle and few
 plesures that be in that way make the way
 more grevons These thinge to be so was
 not unknowne to the portte of the tentille
 which by the pmysshment of Tantalus / Ixion
 / tantalus / sisyphus / and of pentheus payn
 ted and described the miserable & grevons
 liff of lewde and wretched psons of
 whom is also that late confession in the
 boke of Sapience we be wezied in the way
 of pmyppnyte and pditione we have walkid
 harde weyes but the way of god we knowe
 not what conde be other filthier or more
 labozons then the serpynde of Egypte what
 conde be grevons then the Captivite off

Ixion was
 cast of Jmo
 lady of hon to
 hell w grev
 zomy the zomd
 in a wchle con
 tynally and
 compassing for
 honor but none
 can obeyne /

Sisyphus a
 stone from the
 hill fore to the top
 then sliding the
 stone and he
 descending to the top
 he w up agayne
 whereby is signified
 that ambition is
 what the hill fore
 he it w up high
 but he hath any
 hill more to thyme
 he sayth one thing
 more wch he
 doeth

Tantalus standith
 full in hell mayden
 of wyne vna gant
 & all man fyny about
 hym & yet is he en
 songyng nois suffred
 to drinke or etc
 Cobetes mendace not
 if there good but
 he hymself & a gant
 for more

pentheus was turned to
 a hart & w of his
 owen dogge he did no
 other thing all his liff
 but hmit & folow dogge
 he consumed he hym
 self & his substance
 like a fole wozidly

babilon what more intollerable then the yoke
of pharo and nabegodomser But what saith
Crist Take my yoke vpon your neck and ye
shall fynde rest vnto your soules my yoke
saith he is pleisant and my burden light
To speke breuely no pleasure is lacking where
is no lacking a quiet conscience No misery
on the other side is there lacking where
an unhappy conscience tennafeth the mynde
These thinge thinge must be more then
surely knowen But and if thou doubtst
yet knowe the myndes of them which in tyme
passed haue ben conuerted oute of the myddes
of Babilon vnto o lord and by experyence
of them at the lest wey beleue that nothing
is more tenebous and greuous then vices
and that nothing is more vss more at
liberte more oute of bondage or lesse of
drownd in dyspnce that nothinge is so
threfull more comfortable then is vertue
Netherthelesse put the case that the
wage were and that the labours were like
also yet for all that how greatly ought a
man to desire to warre vnder the stondarte
of Crist rather then vnder the banneres of y
dyuell ye how moche lesse were it to be vexed
or suffer affliction w Crist then to crym

52
in pleasures wth the dyvel. More onought
not a man wth wynde and wyder wth ship sail
and swiftnesse of ores to fle from a lord not
very filthy only but very earnest also and
discreitfull. **Which** requyret^h so faithfull & ^{The discreitfull}
seruys and so receyvet^h a thyske. ^{¶ m^o of y^e fonde} which promys
both agayne thynge so vnturten so radne
so transitory and thynge which some vade and
vanesshe away. of which very same thynge
yet dyscreit he wretches ye and not sildom
Other thongh he p^rsonne his promys onys
yet a nother tyme when it pleaseth hym he
taketh them awaie agayn so that the sorow
and thonght taken for the losse of thynges
owne possid is moche more then the sw
dones laboure in purchesing of them. **After**
that the mechant man hath myngled to
gyther both right and wronge for thentent
of encreassing his goode after he hath put
his honest reputacion of god reporte ^{The trobelous care} that is
spronge in hym after that he hath put his
lyffe and his soule also in a thousande wepnes
if it so be then that the Chamber of fortune
hath aright at the last ende wth all his treadaile
what other thing hath he prepared for hym
self more then the matter of miserable care
yf he kepe his goode and if he lose them a

A perpetuall Torment **Y**f fortune chaunge
agisse what remayneth but that he be made
twisse a wretche wrapped in double misery
partly bycause he is disappointed of the thinge
whereon his hope hanged beside that bycause
he can not remember so great labours spent in
wast without moche sorrow of hert / griefe of mynde
and to late repentance **N**o man enforceth to
sure purpose to com to good lyvinge and
godly conderfacion: which hath not attyemmed
it **C**rist as he is not mocked so nother do
mocketh he any man **R**emember a nother
thing when thou fleist oute of the worlde
unto Crist if the worlde have any comodities
or pleasures that thou forsakest them not but
chaungest trisulle in thinge of more value
Who wolde not be very glad to chaunge
Silke for golde and flynt for pions Stones
Thy frendes ar displeased what than
Thou shalt finde more pleasant & better
companyons with Crist **T**hou shalt
lack outwarde pleasures of the bodye but
thou shalt enjoye the inward pleasures off
the mynde which be sweter prizer and
more certen a thousande fold **T**hy good
mynde be demynysshed **N**everthelesse
those riches increase which men more desire

53

Now thes take awaie **Thow** seest to be of price
 in the worlde butt thow for all that art belovyd
 of crist **Thow** pleasest the fewer but yet thow
 pleasest the fether sorte **Thy** body wepeth lene
 but thy mynde wepeth fat **The** bewte off the
 skyn vanysshith a way but the bewte off the
 mynde appereth bright **And** in like maner if
 thow shalt kepen all other thinge thow shalt
 payve that nothing no not so moche as this
 apparant thinge is forsaken in this worlde
 that is not recompensed largely wth greter
 admittage and more excellently a grete way.
 But if there be any thinge which thow
 they can not be desired withoute vice may
 be possessed **Of** which kinde for the most
 pte by the oppynion of the people favoure of
 the compynallie love or to be in consuetude
 auctoritie frendes honor due to vertue **How**
 be all these thinge gyven wout sekinge to
 the end which above all thinge seek the kyngdom
 of heven & thing that crist promysed shal be
 be and god p^rformed to salamon **For** time
 for the most pte foloweth them that fle from
 her and fleth fro them that folowe her **For** all thinge be prop
 ferly what so evn shall happen yet to them
 that love god nothing can be but prosperne
 unto whom losse is turned into admittage

many thinge may
 be wth vice poss
 sed but not desired

all thinge be prop
 p^r to good men

Torment vexation and aduersite to Solas
Rebuke and lawdes penysshment to ple sure
bitte: thynge to Sweetnes euell thynge to good
Dowtiff thow then to enter into this wey
and to forsake that other wey semyng there is no
vnyquall compyson ye none at all of god.
vnto the dyvell of hope to hope of rewarde to
rewarde of labor to labor of Solas to solas

The fourth rule

Wnt that thow maist haue & make spede
vnto felicitie in a more sure conserue this
be vnto the the my rule that thow haue Crist all
wey in thy sight as the only marke of all
thy lymyng and consolation vnto whom only
thow shouldest direct all thy enforcement
all thy pastymes and purposes all thy solas
and enioynment **AND** thynke that Crist is not
a vowe or sonde vnto signyfication but
thynke hym to be nothing else saving cherite
simplicitie/innocency/pacience/temperance/
shortly thynke that Crist is what so ever Crist
taught **vnderstonde** wel that the dyvell
is no other thynge but what so ever callith &

let Crist be thy myke
& ensample of living

what Crist is

what the dyvell is

54

Wey from such thinge as Crist tangge he direct
 tith his iourney to Crist which is caused only
 to vertue And he becometh bonde to the dyvill
 which gyveth hym self to vice let thy eye
 therefore be pure and all thy body shalbe bright
 and full of light let thy eye lōke vnto crist
 only as vnto only and very felicitie so that
 thou love nothinge marvell at nothing no
 thing desire but other Crist or for Crist
 Also that thou hate nothing abhorz nothing
 fle nothing aborde nothing but only filthy
 nes or vice for filthynesse sake by this means
 it will com to passe that what som en thou
 shalt do whether thou slepe whether thou
 wake whether thou ete whether thou drynke
 more on the very sporte and pastymes I will
 speke more boldly that certen esia vice which
 we fall vpon now and then as we have to
 vertue in conclusiō that all thinge shall
 growe vnto a grette hope of rewardes But
 and if thy eye shall not be pure but shall
 lōke som other ward then vnto Crist then
 if thou do any man of thinge which is good
 or honest of them self yet shall they be vn-
 fruitfull or padventure very pilone and
 hurtfull For it is a grette vice to do a
 good thing not well I meane to do a thinge

vnto which we
 comyt now & then
 thinge nothinge
 and infirmitie oia
 corruption of meat
 while they pur
 vnto a membrian
 of our owen
 we knowe & make
 the more meke to
 knowe & seff to
 my selfe & down
 strength & to put
 & holis confidens
 in the helpe of god
 they make us to
 be the more eni
 miferite agens
 the sotill laymy
 awaye of the
 dyvill

not wth d^{iv} Circumstances and for a honest &
purpose **moreover** to a man that hasteth
the strength waye vnto the mark of verye
felicitie what som thinge shall com agaynst
hym and mete hym by the way so forth be
they to be refused or receyved as they other further
or hinder his iourney **Of** those thinge be in
orders or in degrees **Certain** thinge verely
be of such man filthie that they can not be honest
As to advenge wronge don vnto the or to
wisse a nother man harme **These** thinge
and such like onght allwey to be had in hate ye
thowgh thow shouldest haue men so gret admi-
tage to comyt them or poyssment if thow
diddest them not **For** nothing can hurt
a good man but filthyness only **Certain**
thinge on the other side be in such man honest
that they can not be filthy **Of** which kinde
be to will or wisse all men good to helpe
thy frende wth honest meanes to hate vnto
vicioise wth verynone condempnation **Certain**
thinge verely be indifferent or betwene
both of their owen nature neither goodne
bad nother honest ne filthie **As** helth diuine
strength faimdynes comynge and such other
Of this last kinde of thinge therefore nothing
onght to be despyred for it self nother onght

how selforht thinge
pferd vnto onght for
onght to be refused
or taken

thinge filthie

thinge honest

thinge indifferent

55
To be vsurped more or lesse but as far forth
as they shalbe necessary vnto the thurst mke
I meane to the folowing or Corontrefetting of
Eriste hyung The philosophers haue Certen
marke also vnperfite and indifferent In which
a man ought not to stonde Still nor tarry
which also it were mete that a man shold vs
Afering them to better purpose and not to
remoue them to tary vpon them putting his
hole felicitie in them **Further more**
this meane or indifferent thinge doth not all
after one man and equally other further or
hinder them that be yongye vnto Crist **There**
fore they must be receyved or refused after
as vthe of them is more or lesse of valure
vnto the purpose **Knowledge** helpeth
more vnto good hyungye then bewtie or
freenyth of body or riches **And** thonghall
learnynge may be applied to Crist yet som
helpith more compendys then som **By**
this rule or fynall ende of this purpose
intent mesure the pffitableness or vnffita
bleness of all meane thinge **Thow lovest**
it is very well if thow do it for Crist sake
But and if thow love them therefore only
because thow woldest knowe them then
searest thow them where of thow oughtest

How many and
indifferent thinge
must be vsurped
for what purpose

degree of science
science

to have made a Scarpe to Chymie further **But** if
thow desire science for that intent that by the
helpe of them thow myghtest the more pryce
beholde Crist hid in the secrette of Scripture
and whan thow knowest hym for to love hym
Wherof thow knowest and lovest hym to witte
to declare to open hym to other men and
thy self to enjoye hym: then ppare thy self
to the Studie of Science **But** not further
than thow shouldest thinke them proffitable
to good living **Yf** thow have confidence
in thy self and trustest thereby to have the
gretter advantage in Crist go forth boldly as
an adventuring merchant and feare not walke
as a stranger som what further ye in the sacred
of the untill and happily the riches or treasure
of the Egyptians vnto the honesting of the
temple of god **But** if thow feare more
losse than hopest of advantage then retorne
agayne to our first rule knowe thy self &
passe not thy bondys kepe the wim thy life
Yt is better to have lesse knowledge and
more of love then to have more of knowledge
and not to love knowledge therefore hath
the master or chiefe some among many
thinge after it be helth **The** gifte of nature
eloquence/beauty/strength/dignity/fabour

56

Auctorite/prosperite good reputation by funde
 Staff of household and one of these thinge as
 it helpith the most nyste way to desire so
 shall it most chieflie be applied but verely if
 they be offered to vs as we have monye wey
 yf not yet may we not tene aside from
 ionny supposed **monye** is proffered to ^{how money}
 the wote asking or metith the by the wey ^{shnd be}
 if it let nothing vnto good lyving mynysse
 it make the fendes in the dybell of mynysse
But and if thou feare the losse of thy good
 disposicion or comission dispise the advantage
 which is so full of damage and losse and at
 the lest wey comiterfet that holy fellow Era
 tus som tyme of the cite of thebes flying the
 gedons pathe into see rather then it shnd holde
 the backe from Crist **That** thing maist
 thou do the esay / yf / as i have seyd thou shalt
 infrom thy self to marvell at none of those
 thinge which be wote the that is to say which
 pteigne not to the ymer man **For** by that
 maner it will com to passe that thou shndest
 nother wey wile or forget thy self if these
 thinge fortune vnto the neither thou shalt be veyd
 in thy mynd if they shnd be other demyde to the
 or taken away from the as a man which puttith
 the hole felicitie in Crist only **But** if they

created of the city
 of egypte cast
 grete pond of gold
 into the see
 saying unto ye
 myfroun wylbe
 better it is that
 I drawe yow
 than yow me
 I shippd ye conde
 not possesse yow
 I vnto both to gyth

Chamner to com vnto the beside thy owen peder
shoulde be more diligent and scrutynispect having
no losse care thow thow haddist before hame in
mynde that the matter to exersise thy self vertu-
ously on is gyven to the of god and remember
the reoperdy also **But** if thow hane the be

thy cause promysed
had made a man
of theye and fire
folow from hys
pnt liff in
hym inhibitory sent
pandora a woman
in a box full of all
kynde of dispa-
set to hym but
promysed was
evident and refu-
sed it but hys be-
havior promysed
theye did it and
opened it then
flew all man-
kind a brode pro-
mised to hym
and hys self made
but wold not bre-
ake a rule amonge
them but ferd to
solitarynes
gubing all kynde
of mysery in being
thre but hys brog-
e promysed to
the myserye wold
hym

mygnitie of fortune suspected comiterfet pro
methens do thow not be a doubtful boyd
but go light and naked vnto that which is only
very felicitie **Certhenly** who so eny grete
thought and care desire money as a pious
thing and thow that the thurst soconz of lyffe
shoulde be thereon which also thow them self
happy as longe as it is safe and call them self
wretches when it is lost these men no doubt
hane made or sayned to them self many godde
Thow hast made thy money as good or equall
vnto Crist **Yf** money can make the happy or unhappy
That I hane spoken of money vnderstonde
the same likewise of honours of voluptuosities of
helth ye and of the very liff of the body **We** must
enforce to com to Crist hym self which is our
mark and ensample of lyving so fervently y
we shoulde hane no leison to care for any of
those thinge other when they were gyven vs
or ette when they are taken awaye **For** the
tyme is shorte as sawth pauli hys forward

Therefore saith he they that vse the worlde must
 be as they vsee it not **THIS** mynde I knowe &
 welc the worlde langhet to scoone as folishe
 and mad Nevertheless it plesid god by this folishe
 nes to save them that beleve And the folishnes
 of god is wiser then men / After this rule
 which foloweth thou shalt examyn what thou
 dost **Thou** exercisest or occupiest a craft
 it is very welc don if thou do it woult frende
But wherunto lokest thou **To** finde thy
 honsholde happily **But** for what intent to
 fynd thy honsholde **To** wynn thy honsholde of
 Crist **Than** comest thou well **Thou** fastest
 verely thou dost a good werke as it apperith
 outwarde **But** vnto what referrest thou
 thy faste **To** spare thy vitelle or that thou
 myghtest be contented the more holie **Thy** Eye
 is wanton corrupt and nothing pure pad. *where fasting*
Denyeth thou fastest lest thou shouldest fall *is superstition*
 into some disease or siknes **Why** ferrest thou
 siknes lest it wolde take from the vse of volup
 tuous plesures **Thyn** Eye is corrupt **But**
 thou desirest helth bycause thou myghtest be
 strong to stonde **To** what purpose I beseeche the
 referrest thou thy stonde to get the a denyfye in
 all in what mynde desirest thou a denyfye verely
 to lyve at thy owen plesure & not at Criste **Thou**

Synthetic
honouring of
saints

hast missed the mark which a Christen man ought
to have verely pfigte before his Eyes **Thow**
takist meate that thow maist be stronge in thy
body And therefore woldest thow be stronge that
thow myghtest be sufficient vnto holy vyzsifys
watte **Thow** hast hit the mke But thow pvideest
for helth lest thow shuldest not be stronge ynongys
vnto bodely luste **Thow** hast fallen from
Crist making vnto the another god There be
which honoretth Certen saynte w certen cere
monyes One salueth ypofer end day but not
except he beholde his ymage whether lokyth
he verely to this poynte bycause he hath bozne
hym self in hande that he shalbe all that day
sure from yvell deth & nother worshippeth
our roghne but why bycause he beleveth
that roghne will kepe away the pestilence
from his body & nother yomletth Certen
preyers to Barbara or George lest he shulde
fall into his Enmyes handes This man
fasteth to Smit & polyn lest his teth shulde
shake That man visitteth the ymage of holy
Job bycause he shulde be wout scabbes Some
assigne a Certen portion of wymmyng to
poore men lest his meghandize shulde pisse
by pell of See or Ship wrake & taper is light
before Seynt Syth to the gentent that that thing

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which is lost may be recovered agayne In contin
sion after the same man loke how many thinge
which other we feare or else love so many same
have we made governours of the same thinge
which same Saynte be dyvers among dyvers
nations so that parole doth the same thinge a
monge the frenshemen that sit doth england
And neither James nor John can do that thinge
any where which they do in this or that place
Which honoring of Sayntes tenly except
it be referred from the respect of Corporall
comodities or incomodities vnto Crist it is
not of a Christian man in so moche that it is
not very farre from the superstitions off
them which in tyme past bowed the y^e pte
of their goode to hercules to the intent they
myght wyndliche or a robe of eschappynge
that they myght recover of their diseases OR
which Sacrificed an oyle to Neptune that they
myght have good passage by See or prospering
sailinge The names be chaunged but verely the
ende or intent is indifferent to both Thow praisest
god that thow maist not dye to sone or while
thow art yonge and praisest not rather that he
wolde geve the a better mynde that in what
Sonne and place death shoulde com on the he shoulde
not finde the unppared Thow thinkest not of

2 robes offered to
Eschappynge

Thow praisest
to live longe

Changing thy life and praist god thou mightest
not see what praist thou for I pray the
Certenly that thou myghtest Syn as longe
as were possible Thou desirest riches and
can not vse riches and cannot vse riches dost not
thou then desire thy owen confusio[n] Thou desirest
helth and canst not vse helth is not now the hono
ring of god dishonoring of god In this place
I am sure som of our holy men will cry oute
agaynst me w open mouth which as sancte
paul thinketh that here is the honoring of god
And as the same feith w faure spekyng and
tuten swete benedictions dyscove the mynde
of Innocent p[er]sons while they obeye their bely
and not th[er]e Crise Then will they say for
biddest thou the worshipping of god and sancte
in whom god is honored I verely dyspise not
them which doth these thinge w synple
and childes superstition for lack of instruction
or capacite of witt so grete as I do them
which seeing their owen advantage prech
these thinge which myght be sufferid p[er]adven
ture in fere of theff and most p[er]fete and as
solit honoring of god and for their owen ingre
nouthe the grosse ygnorance of the comon
people I speke not this bycause I shuld verely
dyspise the ygnorance of them which know

The comon the
honoring of
sanctes to be p[er]fete
good by myng

59

Which knowe no better but by cause I wolde be
 loth to suffer that they shoulde have mane thinge
 which of themselves ar neither good ne bad insted
 of the chieffest: and trisitte in stede of the best
 I will praise it and be content they desire
 helth of tocius whom they so gretly honor yf
 they consecrat hit vnto crist But I will
 praise it more if they wolde pray for nothing
 else but that in the hate of vice the love of ver-
 tue myght be increased And as touching
 to lyve or to dye lett them pnt it into the
 handes of god and let them see in pauls
 whether we lyve or dye to god or at gods plesur
 we lyve or dye yt shalbe a pfecte thing if they
 desire to be dissolved from the body and to be in
 crist yf also they put their glory and ioye in
 diseases of siknes in losse and other damage
 of fortune that they myght be counted worthy
 which even in this worlde shoulde be like and
 confirmable vnto their hed crist To have
 comytted therefore such man thinge I mane
 to have honored god and the Saynte Insuper
 is not so gretly to be rebuked as is plous to bid
 and cleve to them I suffer infirmyte but
 in pauls I shew a more excellent wey yf
 thou shalt examyn thy Souldre & all thy acte
 by this rule and shalt not stond still any where

& 90

In meane thynge till thou com vnto Crist
thou shalt neither go oute of the way at
any tyme neither shall do or suffer any
thynge in all thy lyff which shall not tyme
the vnto a matter of god lyving/ and be a
cause to honoꝛ god

The fift rule

Good lyving is
the pfect honoꝛing
of god

et vs adde also the first rule as a ayde vnto
this forsaide fourth rule that thou put good
lyvinge and the pfect honoꝛing of god in
thynge only if thou shalt forsake thynge visibyl
which almost any one is vnperfected or else
indifferent and shalt enforce with all thy
myght to assende vp vnto thynge invisibyl
after the demysion of man aboverehersed
This precept is apperteynyng to y^e matter
so necessary that whether it be thyngh of
intelligence or for lack of the knowledge of
it the moste pte of Cristen men in fiede
of tyme honoꝛis of god ar bnt playne su-
ppositions and in all other thynge save in the
name of a cristen man only vary not so

60
Briefly from the supposition of the wntille lett
be ymagen therefore two wordes the one in two wordes
telligible the other visible The intelligible
whiche also we may call the angelicall worde
wherein god is in the blisshed mynde The
visible worde we may call the fibres of
heven the son the planete the steres and
that included is in them as the in elemente
Than let be ymagen men as a certain
wordes pte take of these y wordes off the
visible worde if thou beholde his body and
of the yndivisible worde if thou consider his
soule In the visible worde we be but stran
gers we may men rest But what shal
offer it self to the sensible pones that
is to say to the wytte that is a certain
apte compison or symplitude we must applye
unto the spirituall or angelicall worde
or else which is a thing more profitable
let be applye yt unto maner and to that
pte of man which is correspondent to the
angelicall worde that is to say it must be
applied to the soule of man Whatt this
visible son is in the visible worde that is
the deuyne mynde that is to say god in the
intelligible worde like wise in that parte
of the which is of that same nature that

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The more is the
congregation
of angels and
the spirit of man

Is to see in the spirit/loke what the more of
is in the visible worlde is the congregation
of angels and of blessed soules called the
triumphant church and that in the is thy
spirit what som en the hevy above wor
lde in the erth under them that doth Gods
worke in thy soule The son goeth downe
ariseth rayeth in hie his temperat/quicketh
bringeth forth maketh ripe draweth to hym
maketh softe and thyng purgeth/molyfeth
illuminateth/cheereth and comforteth in con
clusion than what smen thou beholdest
in the son/ye what smen thou seest in the
grosser pte of this worlde made of the ele
mente which many have sepatid from the
hevens above and fittles of the firmament
Furthermore what smen thou considerst
in the grosser pte of thy self acoustume to
apply the same to god and to the yndisibie
portion of thy self I mean to thy soule
So shall it com to passe that what smen
nothing shall any where mete any off the
sensible wite the same thing shalbe to the
an occasion to honor god **When** it deliveth
thy corpall ease as ofte as this visible soule
spredde hymself on the erth in new lightes
and by call to remembrance how grete is

& occasion to
honor god

61
the pleasure of the inhabitants of heven vnto whom
the eternall son in springeth and ariseth but
men goeth downe and thinke also how grete
is the ioye of all pure mynde illuminat wth
the light of god AND thus by occasion of the
visible creature pray with the worde of paul
that he which comanded light to shyne off
the darknes may shyne in thy hert to gyve
light and knowledge of the glory of god in the
face of his Criste and call to remembra^{the glory of}
myne such like place of holy scripture in which
here and there the grace of the spirit of god is
compared to the light. The myght semeth
tridone to the and dark. Think on a soule
defatnt of the light and dark. is vnto
if thou canst perceyve any darknes of
myght in thy liff pray that the son of man
may arise vnto the. This wise think and
firmly beleve that thinge invisible which
thou seest not is so excellent so pure and so
perfect that thinge which be seen in the compison
of them is scarce shadowe representing to the
eyes a small and thyn symilitude off them.
moreo in this outward corpall thinge
what som in the sensible with other desire as
abhorre it shalbe mete that the spirit agate desire
more shyned love or hate the same in y^e inward

*the glory of god
appeered in the
face of moyses
but we behold
the glory off
god in the
face of crist
The grace is
compared to
light & myght
is compared
to sun
what som endre
perceyved in the
body that same
is to be vnder
stonde in the
mynde*

Thynge The goodly bewtie of the body pleaseth
the eyes thinke then how honest a thynge is the
bewty of the soule hit seemeth a grete displeur
to beholde a difforme visage Remember how
odious a thynge is a mynde defiled wth vice and
of and all other thynge do likewise for as the
soule hath her Etern bewtie where wth one while
she pleaseth god and hath also her deformyte
where wth a nother tyme she pleaseth the dyuell
as like is vnypleasur vnto like so hath she her
poyntes her ager / sibre / helth / seth / lift / poyntes
riches / ioye / sorowe / warr / peace / cold / hote / thurst
drem / hunger / meate / to conclud shorty what
som ev^{er} is felte in the body that same is to be
vnderstonde in the soule Therefore in this
thynge refuteth the ioneney to spirituall e pnce
liffe / yf alittel and a litell we shall acustume
to withdraue our selfe from those thynge
which in dede ar but vanytyes and playn cha
dours of thynge ye be nothing but p^{er}ty apere
to be that they be not as voluptionis plezure
and honor of this worlde p^{er}ty also vanyty
awaye and hast to retorne to nothing and
then shall applie and gyde our selfe to those
thynge which in dede ar eternall immortale
and pnce A thynge which Socrates p^{er}cybed
a philosoph^{er} no p^{er}fecter in his worde than in

The nature of
fleete plezure

12
His dedes for he seith that on this wise shall the
soul departh happily from her body at the last end
yf aforehande thyngh philosophy that is to say
thyngh leynynge she shall have detym con-
tynual remembrance and a grete while be-
fore thyngh dispysing of corporall thynge and
thyngh love and contemplation of spiritual
thynge shall have attained as it were ma-
man to be absent from her body. Neither by that
crosse unto which Crist callith and exortith us
neither by that detym which paulus wyllyth that
we shulde dwyll with our herte as also the proffett ^{what is the job}
saith for thy sake we be slayn all the daye longe ^{of Crist}
we be counted as shype appoynted to be killed
neither by that which the apostle writeth in
other termes saymyng seke those thynge which be
abode not which be on the eith taste and have
psemerance of thynge abode yf ment any other
thynge but that we at thynge corporall shulde be
astoned and madd as though we were insensi-
ble and utterly withoute capacite that the
more we lerne we shulde weede in thynge of the
bodye so moche the more sweetnes we myght
fynde in thynge pteynnyng to the spirit And
that so moche the tenier shulde we have in
the spirit the lesse we shulde have wante in the
body In conclusion to speke more pelynyly so

moche the lesse shulde more be thinge cadent
and transitory the more acqnyttid we were
in thinge eternall and also so moche lesse shulde
we regard the shadowe of thinge the more
we shulde have begone to loke vp vpon the
very true thinge **This** rule therefore must
be hadt by at hande lest we shulde stand still
any where in tempall thinge but there shene
a witten apte compyson applyed let vs ascend
and clyme vp vnto the love of spirituall
thinge and in compyson of thinge which be
invisible let vs beyn to dispise that which
is visible **The** disease of the body wilbe the
worse if thou shuldest thinke that it were the
remedy of thy soule **Thou** shuldest take the
lesse thought for the helth of thy bodye if thou
wouldest tene all the care to defende & maintene
the helth of thy mynde **The** deeth of the bodye
pnttith the in feare but the deeth of the soule
is moche more to be feared **Thou** abhorrest
that poison which thou seest in thy eye & by
cause it bringeth deeth to thy bodye yet moche
more is that poison to be abhorred which sleith
thy soule **Cicuta** is poison of the body but
voluptuosity is moche more pnter poison
of the soule **Thou** shinketh to gither
and tremblest for feare thy here stondith vp

Cicuta is a poison
erbe

63
Right thou art specheles thy Spirit forsake the
and thou weyest pale feringe lest the lightnyng
which appereth oute of the clondes shinde smyte
the but how much more is it to be doubted lest the
shinde com on the the invisible lightnyng of the
ire of god which saith go ye cursed psons into
the eternall fire The bewte of the body rabeisheth
the why rather lovest not thou fervently that
faience which is not fen Translate thy
love into that bewte which is ppetuall which
is Celestiall and wonte corruption and moche
discretlier shalt thou than love the cadence and
transitory shap of the body Thou prayest y
thy felde may be watered w'eyne lest durt shinde
hunte it pray rather that god wolde wit suffice
to water thy mynde lest she w'yd barren from
the fructe of vertue Which greeveth care thou
restorist and m'cessist aginst the wast off
thy money but is greeveth diligence onght
the losse of thy mynde to be restored agayne
Thou hast a respecte longe before hande off
age lest any thing shinde be lackyng to thy body
and shinde not thou provide rather that no
thing were lackyng unto thy mynde And this
verely onght to be don in those thinge which
daily meteth our sensible witte And for there
dyverse natures move us dyversly w' hope fere

88

The same thing
 must be observed in all man learning which
 include in them self a playne Science and a
 mystery as they were made of a body and off
 a soule that the literall sense littell regar
 ded thow shuldest loke chiefly to the mystery
 of which man as the letter of poyette
 of those philosophers which folowed plato
 but most of all holy scriptures which as
 they were som salmes made of alibiades
 under a vnde and folish covering in childe
 thinge pnce dedyne and all to gether godly
 for other wise if thow shuldest wote
 the alligory the ymage of adam formed off
 yowse clay and the soule bretyd into hym
 be plucked oute of the rybbe and how they
 were forbad the tree of knowledge of good
 and ill and the Serpent entysing to etc and
 god walking at the Eze and how when they
 knowe they had synned they hid themselves
 how the angell was set at the dore of paradise
 wth a burning Swerde lest after they were
 evete the way to them shulde have be opened
 to come in agayne shortly if thow shuldest
 rede the holye storie off the making of the
 worlde yf thow rede hit superficially seeing
 no further then that which appereth out ward

I can not praye what yette thing thou shalt
 do muche more then thange thou shouldest rede
 the ymage of clep made of promethyne and
 how promethyne stole fire from heven by craft ^{promethyne}
 and soelete and put it into the ymage and so
 gyve hiff to the clep y^e padventure a popete
 fable in the allegory shalbe redy wth somwhat
 more fente then a narration of holic boke iff
 thou shouldest rest in the cynde or pter pte only
 y^e when thou redist it the fable of the gyanthe
 warnyth and puttyth the in remembrance y^e
 thou styve not wth god or wth thyng more.
 myghter then thou or that thou oughtest
 to absteyne from such studdes as thy nature
 abhorreth and that thou shouldest set thy mynd ^{the fable of the gyanthe a grete}
 chieflly vnto those thynges so be they be honest ^{number off gyanthe bidd}
 wherunto thou art moste apte naturally or ^{moniten vpon}
 thou fangle not thy self wth matrimony y^e ^{moniten to}
 chasteite be more greable to thy mane / agerpy ^{plus in pter}
 thou bnde not thy self to chasteite if thou semest ^{out of heven}
 more apte to mariage : for most comonly those ^{but in pter vnder}
 thynges com edell to passe which thou provest ^{mynd to}
 agaynste nature y^e the ennyes of aye te the ^{moniten and}
 the that men wth volupnosnes as wth withe ^{slow them wth}
 crafte fall ont of onz mynde and be Chamged ^{lyghtnyng}
 vterly from men vnto beste y^e tenfy tantalus ^{there was a}
 fytth the that is a very miserable thyng that ^{woman whiche}

Expositio

The labor of Hercules

Wont Allegory
Description is
bare

Esau
Jacob
Saul
Solomon

many vngoodly
things as in scripture
as they seeme vt
waide

David comyttyd
a lute in his fable
e can be vnder
stand to be

A man shuld be set abroad vpon his tithes hepid
together and durst not vnderstand. Yf the stone
of Encephalus declare that ambition is laborous
and miserable. Yf the labor of Hercules putteth
the mende in remembrance that he byn must be opey
wch to honest pastyme e myghte enforce mende
learnest thou not that in the fable which philo
sophers and also debyne the gausers of good
maners tithes and ware the of. But if thou
shalt rede wonte allegory the infant wrestling
in the mother before the inheritance of the
elder brother sold for a mess of genelly blessing
of the father prevented and taken away by
frande. Solomons Smyte is the sling of David e
the here of Sampson shaven of it is not of. a
more getter value then if thou shuldest rede
the faying of some poete. What difference
is there whether thou rede the boke of Ence
and the boke of the mende in the old testament
or ette the storie of the tithes bydynes so thou
hast respect to the allegory in nere mother for
in the one that is to saue in tithes bydynes be
many things which wolde mende the comen
maners and in the other be some things vngood
ly no dowte as they appere at the first looking
on. which also if they be vnderstande specially
shuld be herte good maners as the thest of David

And aduolte thought to omptre the miserable
love of Sampson and how the daughters of Lot
law to their father by felth and concyved and
a thousand other of like man Therefore the sense
of the Scripture dispised namly in the old
testament it shalbe mete and convenient to sette
onte the mysery of the spirit ⁱⁿ where ^{the} ^{mysery}
to the shall have such a taste as thou shalt
bring to the in thy mouth But in openyng ^{the} ^{mysery}
of myserys thou maist not folow the comit ^{the} ^{mysery}
tunes of thy own mynde but the reason must ^{be} ^{handled}
be knowen and a certen crafte whiche one dy
omys to techt in a boke tilled de diminis nobis
that is to say of the names of god and knit
Englishyne techt the same in a certen boke as
werke called doctrina cristiana that is to say
the doctryne of Cristen men The apostell ^{allegory}
parable after crist opened wten fontaynes
daynes of allegory whome origen folowed
in that pte of dyvynyte easy obteyned the thiffe
some and chafte But our devynes other set ^{our} ^{devyns}
nought by the allegory or handle it very dre
myngly & unfeintfully yet as they in solute
of disputation equall or rather supiours to the
olde devyns but mecting of this crafte that
is to say in pnce apte sand feintfull handling
the allegory not once to be comparid w them

AND that specially as I gyve for 7 causes The
one cause is that the misfary can be but webe
barren which is not fortified wth strength of elo
quence and tempered wth sweetness of oratorye
in which thing our elders were passing excel
lent and we not ones taste of it & another
cause is that our new Devynes content wth
aristotle only expell from the scholes the fete of
plato and of pythagoras / And yet Seynte
Augustyne preferreth this later I mene plato
and pythagoras / not only by cause they have
very meny Sentence muche agreeable to
our Religion but also for by cause the man of
their writing and the very kinde of oration
signat as I have said before and full off
allegories draweth more nere to the style
of holie Scripture No marvell therefore if
though the old Devynes comodiouslier have
handeled the allegories of holie Scripture
which wth plentiful oration were able to make
and relate to colons and garnyshe any man
thing were it men so barren symple or homlie
which men also beinge most comyn of all
antiquyte had studied longe before in poete
and booke of plato and there had sene that wth
thing which they shulde do afterwarde in the
Devyn misfarye I had lither therefore that

Aristotile is only
wd now a days
when sent Augu
feyn revised more
plato & pythagoras

the Devynes
style of eloquence
handled the
allegories were
favouredly

the old Devynes
as suffly to be
fitted

66
Thow shouldest rede the commentaries shewing
of the olde doctores for my entent is to instruct
and induce the not vnto Steyving & contention
of argumente but rather vnto a pure mynde
But and if thow can not obteyne the mystry
whan thow vndirste scripture remember yett
that there is som mystry hid which verely
though be not yet knowen yet to have tyme
to obteyne the knowledge of it in tyme to
come shalbe muche better then to rest in the
litterall sense which killith And this mystry
be doon not in the olde testament only but
in the new also The gospel hath her flesh
she hath also her spirit For though the baile
be pulled from the face of Sampson Verely the gospel
the lesse yet vnto this daye pauls sawth perand her spirit
spekulid enigmatice not the thing self & clerly
but the ymage or symphitide of the very thing
as it were in a glasse vnperfetly and obscurly and
as Crist hymself saied in the gospel of John
the fleshe proffittith not at all it is the spirit
that gyveth lyffe I verely wolde have ben afoide
to have saied it proffittith not at all it shoulde
have byn ynough to saie the fleshe proffittith
somwhat but muche more the spirit but now
verely hymself hath pnomyned that the fleshe
proffittith not at all And so gytteth it of op

ss

proffitteth not that after the mynde of paul
it is but deeth except it be referred to the spirit
yet at the lest way in this thing is the flesh
proffitable that the ledith onz infirmitie as it
were in arden grete or stepe vp to the spirit
The bodye wout the spirit can have no being
the spirit of the bodye hath no mede wherfor
if after the doctryne of crist the spirit be so
grete and so excellent a thing that he onlye
gyveth lyff: hither and to this poynte muste
onr iourney be directid that in all man lettryngs
and in all onr dedys or acte also we have a
respekte to the spirit and not to fleshe And
if a man wold take hede he shall some perceyve
that this is the thing only wheremto exortith
be among the proffete specially ysayas and
amonge the apostolle paul which almoste
yn every pistell pleureth this pte and wryth that
we shoulde have no confidence in the fleshe
and that in the spirit is lyffe libertie light
adoption and those noble fente so grete to
be desired which he there nombereth The
fleshe only where he dispiseth contempnyth
and conuallith from her Take hede and thou
shalt perceyve that onr maker crist doth the
same thinge here and there as in pullinge
asswont of the pitt In refozmyng of blynde

adoption wgon
one is made a
not by birth but of
grace & favor of
will of godnes
those shoulde to be
his grace

64
to fight In rebelling the eyes of Corne idonra //
often hande in fasting amonge Symmes In the
pable of pharisee and the puplican in fasting
in the carnall bruthers In the trauelling off
the reuer that they were the children of Abraham
in offering yfite in the temple in praymge in
delating of their philateris and in many like
place cast dispiseth the flesh of the lawe and
the Supstition of them which had leuiz be-
reuer openly and in fight of a man then p-
vely in the fight of god And then he said
to the woman of Samary woman beleve
me that ower shall com when ye shall hono-
the father nother in this mountayne nother
at Iernsalem But the hower shall be and now
is when the very true worshippers shall wor-
ship the father in Spirit and in verity For
surely the father requirith such to hono-
rynd The father is a Spirit and they which
honour hym must honour in the Spirit in verity
he signyfyed the same thing in dede when att
the manage he turned the water of the calde
and vsavery lettuce into wyne of the spirit
makinge dronke the Spirituall sonles euen
vnto contempt and dispising of the Lawe
And lest thou shouldest thinke it a greeting
that I haue dispised these thinge which now I haue

philateris were
pape writinge
farasseye did
new on them
forhede habing
the e comadment
written in them

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St. John's gospel
or anagme
hanging at the
cross

To save man's
soules

Rehearsed yet hardly he despised the eating of
his own flesh and the drinking of his own
blood except it were done spiritually To whom
thou spak he these wordes the flesh
profiteth not at all it is the spirit that giveth
life and giveth life. **Verily** not to them
which in St. John's Gospel for to a cross or
anagme dei hanging about their necke thinke
themselves safe from all man's harme ye and
suppose that thing to be very perfect religion
of cristen men. But he spaketh to them unto
whom he opened the high mystery of eating
his own body I meane unto the very possesse
of so great a thing be of no valur ye if it be
of wordes and pilons what canst is there
wherefore we shoulde have confidence many
other carnall things Except the spirit
work present. **Thou** peradventure savest masse
daily and bestowest all to thy own pleasure
And the hurt and incomodities of thy neigh
bours pertain nothing to thee yet art thou in
the flesh of the sacrament. But and if when
thou sittest in masse thou intendest to be the very
same thing which is signified by receiving
of the sacrament that is to say to be one
spirit with the spirit of crist to be one body with
the body of crist & to be a quyet membre of the

68
Church **Yf** thou love nothing but in Crist yf thou
thinke that all thy goode be comon to all men yf
the incommodities of all men greveth the even as
moche as doth thy oven then no doute thou saiest
masse in grete fente and that bycause thou doest
it spirytually / **Yf** thou preyde that thou arte
in a man transfigured and changed into Crist
and that thou have now lesse and lesse in thy
oven liffe gyde thanke to the Spirit which only
quyeth and gydeth liffe **many** as wout to ^{To here many}
nomber how many masses they have bene att ^{masses daily}
any day and put their hole confidence in this
thing as in a thing most of valur even as thou
now they were no more bounde to Crist but as
some as they are departid out of the church they
returne to their olde maners agayne That they
embrace the flesshe and the outward signe off
good hyding I disprese not That they there stop
I praise not let that be psonned in the which
there is representid the deeth of thy hed disasse
thy self comfort and as the saying is even in ^{be psonned}
thy bosom and seeke how nye thou art dede to the ^{in the that which}
world **For** if thou be yet possessid all together ^{is representid}
of wretchednes of ambition of covetousnes of
voluptuousnes and of envye yet though thou toulde
the anker yet art thou ferr from the masse Crist
was slayn for thy sake / Sley thou therefore agayne

these beste for his sake **Sacrifice** thy self for
his sake which for thy sake sacrificed hym self to
his father **Yf** thou onys thinke not on these
thinge and yet hast confidence in the other god
hatting the carnall and grose religion **Thou**
art baptised what than thinke not therefore that
thou art en the more a cristen man while thy
mynde all to gether savorith nothing but the
worde **In** the sight of the worde and afore the
face of the people thou art a cristen man but
secret and afore god thou arte more hethen then
any hethen man **why** so for thou hast the body
of the sacrament and arte wont the spirit which
only proffittith thy body is washe what matter
is that while thy mynde remaineth still de
filed and manynate **Thy** body is touched w
salte what than while thy mynde is yet vnsavey
Thy body is opntid but thy mynde is on vnopnted
but and if thou be buzied w crist comfort
and stidnest to walke w hym in the new liff
I then know the for a cristen man **Thou** arte
sprynkled w holie water what good doth that
if so be thou wipe not away the ynward filth
from thy mynde **Thou** honorist the sainte and arte
glad to touch their relicks but thou dispisest the
crist relick which they left behynde them that
is to saw the ensamples of pure lyding **There**

Sprynking of
holie water

69
is no honor more pleasant to man than if thou
shuldest counterfet her simplicity. No religion
is more acceptable to Saynte or more apperiat ^{Conuincing of}
then if thou woldest laboure to represent their ^{relic}
vertuons. Wilt thou deserue the love or favor ^{The true}
of petar or of pawle. Counterfet the one. ^{honoring off}
feith and the others charite and thou shalt do. ^{Some}
a greater thing then if thou shuldest be to some
ten tymes. Wilt thou worship saint framm ^{petar excellid in}
singularly thou art higg mynded thy mynde is ^{feith and pawle}
tabysshed when thou beholdest money thou art ^{in charite /}
stoborne and self mynded full of contention
and wise in thy owen oppynion gybe this to
saint. Swage thy mynde and by the ensample of
saint framm be somewhat more sober / dispise
filthy lucre and loke sadly on the riches of thi
mynde. put away all stryding & debate. w
thy neighbor and no goodnes ordcom. all. The
saint settith more by this hono then if thou
shuldest set before hym a thousand beemynge
tapers. Thou thinkest that it is a speciall thing
to be caried to buryinge wrapped in the cowle or
habit of saint framm. Trust me like be fore
shall proffitt the nothing at all when thou art
dede if thy lyving and manners be found vn
like when thou art alyve. And though that
the sure ensample of true vertue & how thou

let be counterfet
in his sainte

Shuldest honore god in eny thing is set of crist
most comodiously in such maner that in no wise
thow canst be dysceyved & yet thelesse if that the
worshipping of crist in his sainte & whiche the
so greetly se thow counterfet crist in his sainte
and for the honore of eny sainte / Saynt by sent
loke thow change and put away all thy vice
vice by vice singularly or else stody to embrace
and counterfett from one vertue singularly
in eny saynt such as thow praydest to have
reynid most chefully in eny saint secularly of
them which thow worshippst so specialllye
yf this shall com to passe then will I not
reprove those thinge which be don outwardly
thow hast in grete reverence the ashes off
pauls I saie it not yf thy religion be
perfecte in eny poynte yf thow have in
reverence the ded ashes or powdre of his body
and settist no store by his quyet ymage of his
mynde yet spekynge and as it were sayng
which remaineth in his doctryne ys not thy
religion proposternis and onte of ordre hono
ryst thow the bones of pauls hid in the chyn
and honorest thow not the mynde of pauls hid
in his writynge magnifyest thow a prece
of his carles shynynge through a glasse and
regardist thow not the hole mynde of pauls

let be hono^r for
quyet ymage of
pauls

70
 Chynnyng thyngh his letters **T**how worshipest
 the affres in whose presens now and then the
 deformities and diseases of bodyes be take &
 wey why honorest not thou rather his doctryne
 wherw the deformities and diseases of soules
 ar cured and remedied let infidelle marvell at
 the signes and miracles to whom they be gyde
 but thou which art of crist faith embrace his
 boke that as thou doubtst not but that god can
 do all thynge even so thou myghtest lerne to love
 hym above all thynge **T**how honorest the ymage
 of the bodily comtynite of crist formed in stone
 or tree or else portraid w colonre w much greter
 reverence ought to be honored the ymage of his
 mynde which by workemanship of the holy gost
 is figured and expssed in the gospelle men any *The very ymage
of crist is most
truly paynted
in the gospelle*
 paynter so expressly facioned w penall the pro
 portion and figure of the body as in the oration
 and doctryne of evy man appereth the ymage
 of the mynde namly in crist which was verye
 simple and pure verite and therefore no
 discord or unlike thynge at all coulde be betwene
 the first and threft paterne of his devyne brest
 and the ymage of his doctryne and lernynge
 for thens dedite and deyvate is nothing more
 like the father of heven then his son which
 is y worlde the wisdom the knowlege of the father

Springing forth of his most secret herte so is
nothing more like vnto crist than the worlde the
doctryne and teaching of crist gyding forth of
the pryde pte of his most holie best And pon
derist thou not this ymage honorist it not lokest
not thou substantially wth deuote eyes vpon it
embraist it not in thy hert hast thou at home
at thy owne howse relike so holie so full of vertue
and strenght and them set at nought seist thou
thinge more alienat strange and further of be
holdist thou a cote or a sinder that is said to haue
be caste a stone as though the witte were capte
And art thou mademe or a slumber when thou
redist the dedyne answeres or doctryne of crist
Thou belevest that it is a thing greetr then the
greetist that thou possesist a litell pte of the
holie crosse at home But that is nothing to
be compared to this if thou shouldest bere shyned
in thy herte the mystery of the crosse Or velle if
suth thinge make a man religious & deuote what
can be more religious then the reueres of which
very many though they were nen so wiked yet
wth their eyes sawe they crist lyving bodily herd
hym wth their ezes and wth their handes touched
hym what is more happy then iudas which wth his
mouth kysid the dedyne mouth of crist The
flesh wont the spirit proffetith nothing in so muche

Honoring of the
Crosse

That it shulde not have proffited the holy virgen
his mother that she of her owen fleshe begate
hym except in her spirit she had concybed his spirit
also. This is a very grette thinge but here a grette
thinge. So longe as the very appostles remoued
the corporall presence and fellowship of Crist as
wist how not how wele and how childlike they
were how grosse and vnto capacite who
wolde have desired any other thing vnto the most
perfect helth of his soule then so longe samphazitic
and commisation to gether w hym was both god &
man yet after so many myracles shewed after
the doctryne of his owen mouth taught and
declared to them so many yeres after sure and
evident tokens that he was risen agayn did he
not at the last howe when he shulde be receyved
vp into heven taste in their titches their vnstabilitie
in the feith what was the cause then verely
the humanyte of crist did let and thence it came
that he seide: Except I go awaie the holie goste
will not com. Yt is expedient for you that I
septe. The corporall presence of Crist is vnp
fitable to health and dare we in any other
thing corporall beside that put good lyvinge
and the perfect honoring of god parok sawe
crist in his humanyte what supposest thou
to be a grette thing then that yet setteth he.

The posture
as long as crist
was present
fully waied
in the feith

The perfect hono
ring god w m
no corporall thing

Thought by that sayinge **How** we have knowe
 crist carnally now we do not so / Why ye hym
 not carnally **For** he had proffited and ascended
 up into more pfecte giste of the spirit I use p.
 adventure more worde in dyspnting these thynge
 then shulde be mete for hym which gyveth rules
Nevertheless I do it the more diligently
 and not withoute grette cause for in very dede
 I do praye that this errour is the comon pesti-
 lence of all cristendom wherof at the laste
 in this ariseth the grette giste ff in as much
 as in a resemblance it is very like unto holynes
For verely no vice ar more pilons then they
 which counterfet vertue p^{ty} by cause that god
 men may litle fall into them **more** on no vice
 ar no more difficulte cured for by cause y^e comen
 and unlearned people thinketh that one religion
 is violat when such thynge ar rebuked let all the
 worlde Crie oute agaynst me and let certen
 prechers that ar wonte to crie oute in their
 pulpitte barke which is right good will praise
 such thynge not lokeyng vnto the honoz of crist
 as thou maist wel praye but to their owen
 advantage for whose other vndiscrete suspition
 or fained holynes I the ofter take god to recorde
 that I neither rebuke or chee the corpall are mo-
 nyers of cristen men and the devont myndes of

The vndiscrete
 honozing of
 p^{ty} image
 is the comon
 pestilence of
 all christendom

of simple p[er]sons namely in such thinge as are
 approved by the auctoritie of the church for they
 are now and then p[ar]tly signes of p[er]son and p[ar]tly
 helpe the same and by cause they are somewhat
 necessary to yonge infante in Crist till they were
 elder and growe up vnto a p[er]fet man Therefore
 it is not mete they shoulde be lothed of them ^{as p[er]fect p[er]sons shoulde}
 which are p[er]fet lest by their ensample the weake ^{not so loth}
 p[er]sons shoulde take harme That thou dost ^{ceremonie}
 probe so the ende or intent be not a myste more
 on if thou stop not there where thou ongest
 to assende vnto thinge more nere to helth ^{stande not}
 to worship crist in visible thinge in stead off ^{fall ceremonies}
 invisible thinge and in them to put the highest
 poynt of religion and hereof to stonde in thy
 owne conceite and to condemne other men to
 set thy hole mynde vpon them and also to dwelle
 in them and to speke shortly that thou shouldest
 be withdrawen from Crist by the meanes of the
 very same thinge which be orderyned for that
 intent only that they shoulde helpe vnto Crist
 there is verely nothing else but to depte from the
 laude of gospell which is spirituall & to fall into ^{superstition is}
 aarten superstition of ceremonies like vnto y^e ierob^e ^{all to be mied}
 & thinge p[er]adventure of no lesse neede then if
 went such superstition thou shouldest be infecte wth
 grete manifest vice of the mynde which

happely were as thou thinkest a more deadly disease
Be it **B**ut the other is worse to be mized how
much the more where smiteth the chief defender of
the spirit / paulo to call away the ierues from
the confidence of dedes and ceremonies and to
promote them vnto those thinge which are spiritual.

the corialtie be
formed agayn
to confidence
ceremonies

And yet now I see that the comenaltie of cristen
men are returned hithe agayne **B**ut why said I
the comynaltie **T**hat myght be suffered
except this errour had caught also a gerte pte of
preste and doctores moreouer except it had caught
and infected the hole schollers and flocke off them
which professe a spiritual life in litle and o.
name of their religion and in their habite also
Yf they which shoulde be the very salte be vn-
savoury where is all shalbe other sonyd I am
ashamed to rehearse in what Enysfacion the
moste pte of our clergy observe ceremonies of
mens Indencion and yet not instante for Ench
purpose: and how odiously they reamepre them of
other men what trust and how sure confidence
they haue in them: to tell also how vndiscretely
they iudge other men and how enysfetic they
defendid them **T**o this their dedes they thinke
heven to be due in which if they be ones rotid

paulo & anthony
wer heremyte
of passing holy
rompation

attonys they thinke themself paulo & anthony.
They begynn o good lord in what greauite.

73
and how grete auctorite to correcte other mens
lyvinge after the rule of folys and vndiscrete psons
as sancte terrens so that they thinke nothinge wel
done but that they do themselfe But for all that
after they have weped even croked wth longe ^{The defender}
contynuaunce in their owen ymagynacions or
indencions thou shalt se that yet they prayde no
thinge at all what Crist meaneth but as all to
gether besely swymyng in Certen Churlesse
but in there lyvinge and pastyme as they so fo
ward that scarce they can suffer and forbere
their owen selfe in charitie tolde in wrath ferdent
in hate as touze as white lether in their tonge
venimonse and full of poison in cloyng of
pryde vndy conquerours vdy to steyde for any
litle tyfyll and so far as they of from the per
fection of Crist that they be not onys mended
those comon sectes which the very hertgenet
or hertgen men have lezned other by reason of
tyben to the end of nature or by vse of lyving or
by the prepte of philosophers Thou shalt also
see them in spirituall thinge cleene wont capa
ble so ferre that no man shall know how they enter
or handle them full of striff and contention greedy
vpon voluptuous plesure at the word of god redy
to spue kind to no man and mismeding other men
flatering even their owen selfe yf is com to this

the fruit of
the spirit

the yfocryf
of religion

Woynte fynally to the laborer of so many yeres.
that thou shouldest be of all men the worst and yet
thynkest thy self the best and that also in fide off
a churche man thou shouldest be put a playne
wre observing only vnfentfull traditions
and ceremonies of the iudgements of man And
that thou shouldest have the glorie and joye ye
like thy reward not in secret afore god but open
ly afore the worlde. But and if thou hast
walkid in the spirit and not in the fleshe where
be the fruit of the spirit where is charite
where is therefulness or joyes myght of a pure
mynde where is tranquillite & peate toward
all men where is patience where is contynance
or pscuance of a softe mynde where to thou lokest
day by day contynnally for the amendement vben
of thy enmyes where is cuncty or gentleness
where is freenes of heart where is mekenes fadher
and discrecion that men call gysne or sobrenes
in taking vpon hym where is temporance where
is chastite where is the ymage of crist in thy
manere and comfacion. Thou sayest I am no
keeper of hores no thefe no violater of hoke thynge
or robber of churches I kepe my profession but
what other thynge is this to say more then I am.
not like other men no extorcioner no adulterer.
ye and I faste troyse in the weke I had len a.

76
Ere we sele have a publican humble lowly and aying
Gy then this kinde of pharisee vñ reherfing their
owen good dedes / but what was thy professio
whether thou shouldest pfonze me that thing which
thou promysed longe ago when thou were
baptised even that thou shouldest be a cristen man
that is to say spiritual and not a rewe which
for the traditions of man shouldest transgress the
comandement of god / is not the liffe of a
spirituall man a spirituall liffe here parol
speking to the romans No dampnyon then is
to them that are graffed in Crist which walke
not carnally as after the fleshe For the lawe
of the Spirit which gyveth liffe by the helpe of
Crist hath delivred me from the lawe of syn
and doth for that which the lawe weked by reason
of the fleshe coulde not pfonze me or make good
Sendyng his sonne in the similitude of fleshe
prone to syn and out of the fleshe prone to
syn / repellid syn by fleshe that the iustifying
of the lawe myght be fulfilled in vs which walke
not after the fleshe but after the spirit for they that
be in the fleshe save those thinge which pteyne
to the fleshe but they which be in the spirit save
those thinge that pteyne to the spirit For the
wisdom of the fleshe is dethe and the wisdom of
the spirit is liffe and peace for the wisdom off.

The reposition
of som clerk

To walk carnally
is nothing but
to comyt adu-
ltery or fornication
Do be wise car-
nally is nothing
but to be comyng
in portry or
oratory after
reposition of
folow

The fleshe
and the spirit
after paul

the fleshe is an enemye to god by cause she is not
obedient to the lawe of god nor yet can be They
that be in the fleshe than can not please god what
conclde be spoken largely or more plynly Neithe
lesse many men sofell and crafte to flatter or fave
ther owen vice but prome and vdy wont advise
ment to the other mens thynke that these thinge
petyne nothing to them self at all And that
paul spake of walking Carnally or after the
fleshe that same they referre vnto adu-
lterers and keepers of qnenys That paul spake of
the wisdom of the fleshe which is a enemye to
god that they turne to them which have lerned
humanytie or that they call scoler Scholes In
either other they set vp there Crosse and clap there
hands for we both that they neither be adu-
lterers and be also small Science Starke folow Now ord
to lyve in the Spirit they dreame to be no nother
thing then to do vben as they them self doe to
lyve as they lyve / But and if they wolde as
diligently observe the tonge of paul as they
maliciously dispise the tonge of Cally then
thnde they sone perceyve that the apostell callith
the fleshe that thing which is visibler and the
spirit that thing which is invisibler for he teachith
vns where that thinge visibler ought to serue to
thinge yndisibler and not contrary wise that

that invisible thinge shoulde be subiect and serue vnto
 thinge which is visible **Thow** cleme out of orde
 applyest Crist vnto the thinge which were meete
 to be applied vnto Crist **Exampur** thow of me
 recorde that this word flesche pertaineth not o
 only to the filthie lust of the body here what
 the said apostell doinge that same which hem
 all place doth write to the colossenses let no
 man saue he subplant you for the none by
 the humylyte and religion of angelle which
 thinge he new sawe walking in deyme high
 mynded or inflat wth the ymagynation of the flesh
 and not holding the hed that is to saue crist of whom
 all the body be coples and ioynte and mynystered
 vp and comparat growith into the encrease of god
 And lest thow shouldest doute that he spake
 of them which hading confidence in certen
 corpall ceremonies barke agaynst the spirituall
 purposes of othere men **Take** hede what folloiweth
 loweth yf ye be dede wth Crist as elemente him
 myndi from traditions Ceremonys and in
 uentione of men why as men lyding worldly
 hane ye yet such detres amonge you putting
 confidence more in one thing then in a nother
 And anon after he exorting vs from the same
 thing saue yf ye be risen vp agayn wth crist
 seke those thinge which ar above where crist
 sitteth

The parable of
 the Sennacherib
 king

yout for the
 members on
 the city

sitteth on the right hande of god save ye those thinge
which be abode and not the thinge which be on the
erth **MOROW** geving precepte of the spirit
all hys what exorteth he us to do at the last
whether not that we shulde use such or such
ceremonyes whether not that we shulde be
thys or that wise arrayed or that we shulde lyve
with such or such man of meate or that we
shulde sawn infirmably every day any certain
nombre of spalmes he made mention of
no such thinge **whereof** then mortify
saith he your members which be on the erth
fornication unclensynesse bodily lust & all
contynpience and avarice which is the Sermyte
of idolle And a litle after that he saith Now
put from you all such thinge wrauth indigna
cion malice and hit folowith Spoiling your
self of the olde man w all his acte and putting
on you the new man which is termed in
knowledge of god after the ymage of hym
made hym but who is the olde man verely
Adam he that was made of erth whose con
sation is in the erth not in heden By the
erth vnderstonde what som evn thing is visib
and what som evn is tynpall or transitory
who is that new man verely that celestiall
man that descendid from heden Crist And by

The olde man

76
¶ **H**eden vnderstonde what somen thing is idylle
and what someder is eternally and enlastynge
At the last lest we shoulde be mynded to deserue
god after the maner of the ieiues is arisen of
feruance as Ceremonyes magickall he teacheth
that our dedes be plesante and allowed of god so
longe as they ar referred vnto charite And if
also they sprynge there hene sayng & bode
all these thinge bepe charite which is the
bonde of pfection and the peate of god wiaise
as a dyctor in yonr hartes in which also ye
be called in one body I will gyde the a more
playne tokyne and a more vident probacion
that the worde of the fleshe signyfith not
the lufe of the body only **parul** nameth
often the fleshe and often the Spirit writynge
to a certen nation of men called gallathe which
men he called not from lufe of the body vnto chaste
lyding but enforctyng to withdrawe them from
the Errer of the ieiues and confidence of
worke into which they were indurced by false
apostelle In this place therefore when he
nomberith the dedes of the fleshe marketh
what vnto he referreth The dedes of the fleshe
saith he be manifest which ar fornycation
vncleynnes wantonnes or vnto that behauior
lucry by worshipping of ydolle with craft

Latid or endite debate or striff emulation
that may be callid indignation or disdeyne or
otherwise called wrath scolding diftention
that is to saye dyspente in gayntenyng of
oppynone selfe or mayntenyng of dyverse
livenyngs endy hompride drowne & exesse
in thinge such like And not longe after he
saith if we be in the Spirit let us walke in
the Spirit after that as declaring & uterung
a pefectiue contrary to the spirit he haddith
sayng let us not be made desirous of veyne
glorie prouoking on the other & endyng on a
notther The test is knowen by the fente That
thow myttst not watche fasting silens orisons
and such other like obseruance) for not at it yet
will not) beleue that these thinge be don in
Sprite except I may se the fente of the spirit
why may I not afferme that they be don carnally
when after almoste an hundred yeres exise of
these thinge that I finde in the dede of the fleshe
impotency or weknes vnto endy more then is in
my woman contynnall wrath & fersenes as it were
of a man of war in scolding lust and plesure in
satiat glabrous enising babbityng w tongue more
demorse then the poison of a spent a high myd
stobnes lightnes of pcomes vanyte faynyng
& flatermy Thow mydest thy brotther in hie.

veyn glory is a
pfectiue con
trary to the
spirit

77

Meate and in his Drynke or in his dyment **But**
 parole indyeth the of thy dedes **Doth** that sepat
 the from worldly and carnall thynge that thow m
 lightez matters and for lesse trefill verely but ar
 infected yet wlike due **Is** the more filthie whiche
 for his enheritance taken from hym or it cam
 to his handes whiche for his donghter defiled
 for herte don to his father whiche for som office
 or for his pryue fadon conceybeth wrath hatred
 indignation or dyspayne is such a pson I saie more
 it for how helle a trefill ye for nothing dost all these
 same thynge muche more malicionsly **The**
 smaller occasion to synn lightly but agredeatly
 the synn **Nothet** it maketh any matter in
 how litell or how grete a thynge thow shudest
 syn so thow syn wlike affection **yet** is there
 difference dreely for so much the greuouslyer
 doth eny man trespase the lesser the occasion is
 wherewith he is pulled away from honestie **I**
 speke not now of these monke or religiois psons monke and religiois
 whose maner in the hole worlde abhorred **but** out psons
 of them whom the comen people loketh vpon
 not as vpon men but as vpon amygelle
which same it ought not to be displeased w
 these sayngs for he that touchith but nothing
 notith the psons but and if they be good men
 let them also be glad to be warned of what of

Some enman it be namly in those thinge which
petyne to helth Nothe it is vnkowen
to me that dezy many be amonge religious
men which in the helpe both of leryng and
of wit hane tased of the mysfayre off the sprit
But as lynyons saith it fortyneth almoste
enye where that the gretter pnyze comyth the
better Notwstonding if it be lawfull to confesse
the trowth Se we not that enye most freate
kynde of monkes putteth the chiefe poynte of
Religion other in Ceremonyes or in Certen
maner and forme of sayng that they call
their deuyne Seruys or in laboure of the body
Whych same psons if a man shoulde examyne
and appose them of Sprituall thinge he shoulde
scarce fynde any of them at all which
walketh not in the fleshe that is to saie carnally
And hereof cometh this so grete infirmitie
of mynde tymbelonge for feare where is no
fear And the remeuerie and carles where
is moste pcell of all hereof comyth that
perpetuall infancy of cust to speke no gre
donslier that we forward estemere of thinge
make moste of those thinge which only are of
no value those thinge set at nought which
only are sufficient in lodyng after tiores
or Scholemaisters and in bondage nener

78
 Admynstring our self up to the libertie of the
 Spirit men growning up to the large Statute of
 Charite when pauls Creteth to Certen people
 callid galathe stonde fast comber ye not yonz
 self any more in the yoke of bondage And
 in a nother place he saith the lawe was our
 tntoz or scolemaster in Crist that of faith we
 shulde be Justified But such that saith is com
 now as we no more vnder the tntoz or scole
 master / For vnyone of yow saith he is
 the very son of god by faith which he hath in
 Crist Jhn And not moche after he saith
 and we also when we were litte were in
 seruage and bondage vnder the Ceremonys
 and lawe of this worlde But when the
 tyme was full expired god sent his son
 made of a woman made vnder the lawe to
 Rede me them which were vnder the law
 we be adopcion shulde be his Sonnes And
 forbycasse ye be the Sonnes of god / God hath
 sent the Spirit of his son into yonz herte of
 Cryngte : Abba : pater as a man wolde saye
 Dade father And therefore now no man is
 a sinit but a son to god And agayne in a
 nother place he saith brethren ye be called in
 to libertie let not yonz libertie be vnto yow
 an occasioun to lyde in the flesh but in the

Adopcion is when
 a man is chosen
 by fre will to be
 heire of that
 wherof he hath
 no title
 To lyde in the flesh
 is to lyde carnally

spirit serue on a nother for all the lawe is
fulfilled in one sayinge love thy neighbor as
thy self but and if ye bite and rate on the other
take hede lest you be consumed one of a nother
And agayne to the romans ye have not
received the spirit of bondage agayn in fere
but the spirit that maketh you the sonnes of god
be adoption in whom we are abba pater dadi
father vnto this same pteymeth also that he
writeth to Symothe saying verifie thy self
vnto the dedes of pitie for bodily retyse is good
but for a small thing pitie is good vnto all
man thing And to the corynthe god is a
spirit and where the spirit is there is libertie
but why wher se lone or n place when
pauls is all to gather at this poynt that the
flesch which is full of striff and contentio
shold be displeased and that he myght stail
be in the spirit it is the auctor of charite
and of libertie For these companyons be en
mispeperable / on the one side the flesch bondage
vngnyetnes / contention or striff and on the
other side the spirit is pure love libertie the
thinge eny where paul maketh mention
of among all other sayinge And soke we
a better maister of our religion namely when
all dvyne scripture agreeth to Sym also

adoption
as
expressed afore

1^o symothe 2^o

paul is a very
good capiten of
religion

These I meane to love was the greeteste
comandement in the lawe of moyses **Thys**
Crist repeateth agayne and **for mysshitt** in the **Crist warneth us**
gospell **And** for this cause chiefly was he **of charite even**
borne/ for this cause died he also to teche us not
for to comfyt the ceremonies of the Jewes/
but for to teche us to lyve **After** the last supper
had the even before his passion/ how diligently
how tenderly how effectuously gave he charge
to his disciples not of meate nor of drynke
but of charite to be kepte of one toward another
what other thing teacheth he what other
thing desired his disciple John but that we
shoulde lyve and love one another **parle**
pithy **em** where as I have saied comendeth cha-
ritie **Moreover** writing unto the corinthians
he preferreth charite both before myracle and
prophecie and also before the tonges of angels
And saw not thou by and by that charite is
to be offe att church to qnche downe before the
ymage of samte to light tapers or wepe/
candelles to ite rat to repeat thy devotions and
prayers appoynted which thou confirmably saiest
day by day **God** hath no nede of this thing
parle calling charite to edifie thy neighba **what is charite**
to comit that we be all neyghbonres of one body **after y expost**
to thinke that we all be but one in Crist to knowe

The lyffe of ze-
ligionis men
is greuous &
tedious

In god of thy brethren weligeden as thou.
Dost of thy owen to remedy his incommodities
or losses as woldest thy owen if any brother
were or go oute of the right way to warne
hym to monyssh hym to tell hym his faulte
wyllyngly / soberly / and truly / to tette the ignorant
to lifte vp hym that is fallen to comfort and
corage hym that is put a back to help hym that
laboureth / to socour the medy in confusion to
referre all thy riches and substance of goode
to referre all to thy friende and all thy care
vnto this poynte only that thou mist
shyndest helpe as many as thy poynt will
extende vnto that as he was neither borne
for hymself nor lyved to his owen plesure
neither dyed for hymself but dedicate hym
self wholly vnto our proffete : Even so agen
shulde we applye our self and waite vpon
the comodities of our brethren and not on
our owen. **Which** thing if were vsed
amonge our cloisterers nothing shulde be
more plesant or vfiar then the lyffe of
Religionis psones which we see now clene
contrary greuous almost vnywhere and
laboure and also full of Envyfition like to
the wives further yet prync from any bryde
of the lawe people ye and in many thinge

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much more contemptible than the law people
which kinde of men sent answer if he were
now alive wold not onys knowe in whom
being the anto and master of their liffe ^{sent answer}
condemnation many of them so greatly ^{wold not know}
he wold care onte saying that he conde ^{The religious}
noting lesse then this kinde of living ^{mind of his}
that he had ordeyned the crafte and maner of living
not after the supposition of the rewees but
after the rule of the apostelle but I here
rememore what Certain men whiche somewhat
better advised will answer unto me a man
must take hede in little small thinge lest a
little and a little he shold fall in to grete vice
Nevertheless thou oughtest to take ^{how for soth we}
hede a grete deale more that thou shold ^{ought to cleve to}
not to this little small thinge that thou thingest ^{small thing as be}
supposition of them shold fall cleve from the
most greivous and greivous thinge of all In
the one is jeopardy Somewhat playn and
evident but in the other is pellmoche greivous
So stilla flee that thou fall not into tharvise
To observe these little thinge is holson verely ^{Stillag caribad}
but to cleve utterly to them is very neopdus ^{what they mene}
Paul forbiddeth not the to use the lawe ^{look at the first}
and Ceremonies but he wold not that ye whiche
be free in crist shold be bounde other to the

corpall thyng
helpe to pte

butina was the
sacrifice of a beest
whereof he that
offred it receyved
the pte went to the
use of the pte
they call butina
e y fat about the
was brent to god
y same sacrifice for
a sinner comend
tion is also called
sotia

holocaust that is
hole beest sacrific
id to god no man
hanyng pte therof

Neomome were
holocausts at the
new of the mone
Sabbates were em
by day as sabbat

lawe or Ceremonies He condemneth
not the lawe of dedes if a man use it lawfully
woulde these thyngs padderne thou shalt
not be a Cristen man but they make the not a
exen man They will helpe vnto good lyving
even so it is thou use them for that purpose
But and if thou shalt begyn to relye them and
to put thy trust and confidence in them at
ones they utterly quenshe all the lyving of a
Cristen man The apostelle setteth nought
by the dedes of abraham yet were they very pfect
no man doubting and how hast thou confidence
in them God discometh a certain Sacrifice
called butina and the Sabbates and certain holie
dayes called meamere of his people the ierues
of which thing he hymself was quitor and
doer And darest thou compare thy owne
obstante to the precepte of the lawe of god
Yet here god redy to speke at them and agre //
with them For what intent saith he
offer ye to me the multitude of those sacrifices
which ye call butina i I am full I have not
had pleasure in holocausts of weders meate
in talen or ymward fatte of the fat beest nor
in the blod of calves off lambes and of goate
When ye have com before my presence who
hath requyred these thyngs of you other

81
That ye shoulde walke in my houses offer no
more Sacrifice in beyne yonz ensens abho-
mynation to me. I will not suffer any
more the feast called neompnea nor the sabot
day nor other festyvall dayes The companyes
or congregation of yow is infected wth inpygnitie
The very soule of me have hatid Calendaes
brae the feste which ye halowe the first day.
in every moneth yonz infformable hallidayes
These thinge be grevouse vnto me I was.
eden sit to abide them And when ye shall.
extende forth yonz handes I will turne my
eyes from yow And when ye shall multi-
plye yonz prayres I will not here them when
ye reherse the obsequance and maners of the
holie feste and sacrificies morecord when he
rehersteth the multiplying of prayres notid.
he not as moche as though he poynted wth his *Daily Sermye*
fingers the p^{er}sones which mesure their religio
wth a certen number of Spalmes and prayres
called Daily sermye / And make a nother thing
also how unvilonshly the clogment proffet exp^{er}sith
the discession of heping together dysdayne or
indignation of god so that he now coulde suffer
neither wth eyes nor eyes what thinge I pray
yow coulde he not suffer verely tho thinge which
he hymself had ordeyned to be kepte so religiofly

How 58

Which also were observed so vehemently so many
yeres of holic kinge and prophete And these
kinge he abhorritly yet in the carnall lawe &
festivityt yow in Ceremonyes made at home in
thy owen house now in the lawe of the spirit
God in a nother place biddeth the same
pffet erie incessantly and to put onte his
best after the maner of a temple as in a
matter of earnest and worthy of a grete rebuke
and such a matter as almost coulde not be op-
eyned of these men I meane of them which
mayntene ceremonies so ferdently but in
grete diffynltie the sayth he they seke fro
day to day and knoweth they were my wyves
as people which shoulde do iustice nor shoulde
forsake iudicium dei in the iudgement or
lawe of their lord god They demanded
of me the iudgemente of iustice and desire
to drawe nyght to god why hane we fastid
sayth they and thou hast not loked on us And
why hane we melted our soules and thou
woldest not knowen it Lo in the day of yo
fast answerith the proffet agayne yow
owen will is forwode to yow and yow seke
onte all yowr dettore lo vnto lawe and
contention ye faste and ye fite w yowr fist
Cynelly Haste ye not as ye hane fastid vnto.

Vnto this day that yonz Erie shnde be herde an.
 hys **I** this the faste that I have chosen that a
 man shnde fende hymself all the day **Other**
 that a man shnde croke downe his hed as a hope
 or a Circle and to Strawe vnderneath hym sat
 cloth and asher **Wilt** thow call this a faste or
 a day acceptable to god **But** what shall we saie
 vnto this **Doth** god condemne that thyng
 which he hymself did comande to be obsrved
 Nay for soth **What** then **But** to clede and
 fite faste in the flesh of the lawe and that we ^{we must be out}
 shnde haue confidence in a thinge of nothing ^{of the flesh of}
 that is it verily which he hateth **Sydely** **There**
fore he shewed what shnde be added to onr
 fasting praying pilgrymage gomyng and to
 such like obseruance **be** he reasshid saied he
 made chene take awaie yonz ill cogitations
 oute of my sight **Whan** thow heurst esell
 thoughte towith he not playnly the spyte
 and the ynward man **The** eyes of god seeth
 not outwarde but in secret neither he mdyth
 after the sight of the eyes neither knoweth the
 heymyng of the eyes God knoweth not the folishe
 vyrgenes smoth and gay outward but empty of
 good werke inward he knoweth not them which
 saith w happe only dme dme that is to saie gaster
 Gylowen he puttith be in remembrance that ^{the use of the}
 penitall aff

the spirituall liffe stondith not so greethy in
ceremonyes as in the love of thy neighbor
Suche saith he indgement or iustice suetonz
hynd that is oppressid geve true indgement and
right to hym that is fatherles and motherles
defende the widowe such like thinge he addid
when he spake of fastinge **I**s not this rather
saith he that fast that I have those lose or breke
a sonder cruel obligatione vnder the birdes
that for hast maketh them stop to the grounde
which bereth them let them which be brosed go
free and breke a funder all burdenes **B**reke
thy brede to hongre the nedye and them which
have no place of habitation lede into thy house
When thou seist a nakid man clothe hym &
dispyse not thy owen fleshe **W**hat shall a
Christen man do then **S**hall he dispyse the
comandmente of the church shall he set at
nought the holie tradicions of our forefathers
shall he condemne honest custumes **N**ow
if he be weake and as a begynner he shall observe
them as thinge necessarie but and if he be stronge
and pfecte so moche the rather shall he observe
them lest wth his knowlege he shoulde hurt his
brother which is yet weake lest also he shoulde
kill hym for whom crist dyed **W**e may not
omyt these outward thinge but of necessitie

Tradition of
our elders

83

We must observe those other things which pertain
to the spirit **Corporall** dedys be not condemp-
ned but spirituall things are preferred **This**
visible honoring of god is not condempned.
But god is not pleased save wth invisible fynes
and honors: god is a sprite and is moved and
forced to move wth spirituall sacrifice **It is**
a greete shame that cristen men shoulde not
knowe that thing which a certen poet bringe
a fentile knew right wel which gydmyng a
precept how we shoulde serve god faith **Yff**
god be a mynde as Scripture sheweth vnto vs
see that thow honor hym chiefly wth a pure mynde 28th verse of Cato
Let vs not dispise the auctor no thongh he be
but a hethen man **The** sentence verely
becometh a Cristen man yf and thongh he were
adwyne and as I verely will have pryved eden
as no man is which redith it not so is there very
fewe which vnderstand it **The** intellection
of the sentence verely is this like vniuersity
like as who shoulde saye if god be a sprit hono^r hym
in the sprite & not in ceremonies **Thow** thinkest
that god is moved wth a oyle killed and sacrificed or wth
the vapoure or smoke of frankensence as thongh he
were a body or a bodily thing **God** is a mynde. God is not moved wth corporall things
and verely a pure mynde & most subtile & pfect there
for ought he to be honored most chiefly wth a pure

ontward thinge
be representid
inward thinge

mynde **Thow** thinkest that a Taper lighted
is a sacrifice But a sacrifice to god saith David
is a wofull or sorrowfull spirit And though he
hath despised the blod of goates or calves yet will
not he despise a heart contrit and humbled **Yf**
thow do that thinge which is applied to satisfie
the Eye of man inuche rather adde to also that
thinge which the eyes of god require **Thy**
bodie is covered with a religious conke or habyte
what is that to the purpose / yf thy mynde were
a Similer vesture **Yf** thy utterman be cloked
in a cloke as white as snowe also accordyng
to the same **Thow** keepst silence ontward
inuche more procure that thy mynde be quiet
and at rest inward **In** the visible temple
thow crogest and bowest the knees of thy bodie
that is nothing worth yf in the temple of thy
brest thow stande upright agaynste god **Thow**
honorest the tree of the crosse **Thow** keepst
the fasting day and absteynest from those
thinge which defile not a man and why absteynest
thow not from filthy talkyng which polluteth
thy owen consience and other mens also **Nich**
is withdrawn from thy body but why givest thou
soule herself with coddes of beanes peison and
fing like which are mete meter for Snyne **Thow**
makest the thynge gaye of stone in Goodye

Ornamente and honourest holy place what is that
to the purpose yf the chiroche of thy hert whose
walle the profet Ezechiell bound thingis by a poly
fide in the abhominacions of Egypte **Thou**
kepest hollyday onwarde and in all thinge ar
dignyt with the rage and stydinge of due to
gether **Thy** body commytteth none aduyltrye
but thou art covetous now is thy mynde a
fornycator **Thou** singest or prayest in thy
bodily tonge but take hede within what thy
mynde saith with thy mouth thou blestest
and in thy harte thou cursist in thy body thou
art closed in a freit or narrow cell and in thy
cogitation or thoughte thou wanderist thinghonte
all the hole worlde **Thou** heurst the worde of
god in thy corpall Ezeas rather here it in thy
mynde what saith the profete **Egypte** prophet sayab
ye here within your sonles shall wepe ye
and what redist thou in the gospell that
when they see they shulde not see and when
they here they shulde not here **Agaynst** the
prophet saith in your eze you shall here &
shall not pryve **Blissid** be they therefore
which here the worde of god in happy as they
to whom god speaketh in and their sonles
shalbe saved **This** care to myne is comanded
by David that noble songster of the kynge

psalms

Whose beuote and goodlynes is all together in
in golden hemye fynally what availeth it if
thow do not those ill thinge outward which w
affection thow desirest and covetyst inward

What availeth it to do good dedys outward
vnto which thou art comytted thinge contrary

pilgrimage to
holie places

Is it so grete a thinge if thow go to iherusalem
in thy body when thou thy soule self is botch
so dom Egypt and babilon It is no grete thing
to have troden the scyppe of Crist in thy bodily
helye but it is a very grete thinge to followe the
scyppe of Crist in thy affection yf it be a
very grete thinge to have touchid the sepulchre
of Crist shall it not be also a very grete thing
to have represented the mistery of his burying

confession

Thow accusest and utteryst thy Synnes to a
preste which is a man as thou arte take heed
how thou accusest and utteryst them before god
for to accuse them before god is nothing else
but to hate them inwardly Thow believest
that all thy Synnes and offence shoulde be
washed away at ones is a litell paper or
parchement sealed w wax or for a litell
money or w a litell pilgrimage goynge
thow art utterly dysceyved and cleue oute of
the waye The wounde is dysceyved w the
medycyn therefore must needs be leide w m

Thyne affection is Corrupte thou hast loved
 that which was worthy of hate and hated that
 which was worthy to be loved **Sweete** was
 to the soure and bitter was sweete **I regard**
 not what Ceremonies thou dost outward.
 but and if thine contrary thou shalt begyn to
 hate to flee and to abhorre that which thou lately
 lovedst yf that we sweete to thy appetite which
 lately had the taste of gall on this wise at the
 last I praye the signes and tokyne of healt
Mary magdalyn loved muche and many syns
 were forgyden her The more thou lovest Crist
 the more thou shalt hate vice for the hate of
 syn foloweth the love of good bymge edena Fill thou love
vni thou canst
not hate vice
 the shadowe foloweth the bodye I had heard that
 thou shouldest once hate all thy vniouse
 bymge w^m and m^d then to defie them
 afore a preste ten tymes in word To conclude In all bysness
y^e fruit is w^m
 therefore as I have desired Certen thinge by
 cause of example eden so in all the spectacle
 and compasse of this visibill worlde in the olde
 lawe in the new lawe in all the comandm^{te}
 of the church fynally in thy self in all bysness
 betwene man and man w^{ont} is there a certen
 fleshe and w^m is a Spirit In which thinge if
 we shall not make a p^{er}verse ordre neither
 shall p^{er} so greeke confidence in visibill thinge

what thyng
folowe charite

refuse knowlege
e god shall refuse

ignorance and
love of thy self
is the ground
matter off all
wiff

which ar sene w^t bodyly eyes but euen as they
be of valur to better thyng then shall we
all wayes hane a respecte to the spirit and to
thyng of charite and shall also we not
hedy as men in sorowe and payne as these
men be not feble en children as it is in the
proverbe not be fleshy and drie bones w^toute
liff as saith the prophete not as men in a
teamm^t as snayles in wynter and a mased
en chidinge and scoldinge full of envy malice
and bakbyttinge but we shall wey excellent
in Crist large in charite strong and stable
agaynst all man chamte of fortune not
displeid w^t the smaller thyng and yet enfor
sing by to thyng moste pfecte we shall wey
full of myrth and full also of knowlege whom
who so en soth refuse them the noble lord of
all knowlege shall refuse for dely ignorance
or lack of experyence whom for the most pte
companyth lack of capacite and that w^t till
woman the greke call phylargia that is to say
love of thy self only bringeth to passe that as
say saith we shulde hane confidence in thyng
of nothing and shulde speke vanities shulde
conceyve labors and bringe forth ymyntie
shulde en sene trembelinge and in subiection
and bondage to the ceremonies of the lawes

86
Of which man of pson pample spakth syngre
I bere them to orde that the zeile of god they hane
But not after knowledge What is that they
knowe not verely that the lawe of god is crist
and that crist is a spirit ye and also charitie
But esai more pleyuly describeth myserable
and unprofitable bondage of this men in the flesch
Therefore saith he my people is led
in captivite by cause they had no knowledge
And the nobles of them pished for hunger and ^{crist is the ende}
the multitude of them drowed away for thurst ^{of the lawe}
It is no marvell that the comen people be
ferme to the law and ceremonies of this worlde
as they which are unlearned neither hane wisdom
more then they borrowe of other mens heddes
hit is more to be marveled that they which are
Chieff of Criste Religion in the same captivite
pish for hunger and whether any for thurst
Why pish they for hunger By cause they hane
not leyned of Crist to breke barley lodges they
ony like rounde aboute the rough and sharpe rood
or hyske they sucke oute no maye or sweete lycon
And why were they so awrey for thurst By cause
they hane leyned of moyses to fette out water
oute of the spynall rock or stone neither hane
dronke of the rydere of the water of lyff which
foloweth issue or springeth out of the belly of Crist

And that was spoken surely of the Spirit not of
 the flesh **Thow** therefore my brother lest in
 sorrowfull labours thow shouldest not moche pvaile
 in the wynges of. But that is meane yf thow myghtest short
 love we must by word a man in Crist and listy diligently
 embrace this rule and crepe not all way on
 the ground in darkness best but allwayes
 lemyng to those wynges which staid up to the
 herte of the lode in the myndes of men plato
 thinketh ynd to springe a fresshe lyste up Thy
 self as it were in certen steppes of the ladder
 of iacob from the body to the spirit from the visibill
 worlde to the invisibill from the lye to the mysfayre
 from thinge sensible to thinge intelligible from
 thinge grosse and compounde unto thinge single
 and pure on this wise god on his side shall
 drawe agayne nygh to who so enez shall
 drawe nygh hym And if thow for thy pte shall
 vnder to arise oute of the darkness and trobelous
 noyes/noyes of the sensible powres he will
 com aganst the plesanthy and for thy profet
 oute of this light inaccessable and oute of that
 noble sacre incogitable where not only all
 rage of sensuall powres but also symphitide
 or ymaginations of intelligible powres wasse
 and kepe Silence

in the wynges of
 love we must
 fasten up to the spirit

Inaccessable is to
 vnderstande that
 which no man
 can attayne

Incogitable is
 which can not be
 comprehended in
 mans reason

The Sixte Rule

87
And for as much as suddenly to a man that
writeth one thing calling a nother to remembrance
I will subscribe the by rule som what a need to them which
go before a rule to all men as necessary unto helth
as she is regarded of fewe That rule is this that. Thou must
the mynde of hym which enforseth and laboreth to vary from the
Custward shinde vary as much as were possible. ^{common people}
both from the dede and oppynion also of the comen ^{the ensample}
or lay people And that the ensample of good living ^{of good living}
be set of no man self save of Cyst only For he
is the only and patrone the only and cheff en
sample and forme of living from whom who so
en. wrieth aside one ynter goeth by side the right
pathe and cometh oute of the way. **wherefor**
plato in graditie verely as he doth many other
thinge in his boke polycia denyeth that any man
is able to defende vertue constantly which shinde
not have his mynde inflected wth fure and vn
doubtd oppynion as touching filthynesse and
honestie. But how much more pilous is it if salu
eppynions of those thinge which pertain to helth
shinde synke utterly unto the depe botom of y^e mynde
for that consideration therefor thinketh plato that
this thing ought to be cared for & looked upon thesly
that the governores them self whom it behodeth to
lack all man of unclennes shinde grade in yon
owen myndes very holsum and good oppynions

A man must
have seven
principles
to cleve unto
whereby he
beloveth to
be honest
that to be filthie
or otherwise
not defenden

26 we beleve
so we beleve

26

The bringing up
of cristen children

both of thinge to be ensured and also of thinge to be
eschewed that is to saie of good and ill vertues of
vertues and that they haue them very assured all
doubtlesse and a pte as cristen lawres very goodly
and gostly ffor what end thing cleuith in
the mynde surely rotid is fast fast beleue that
eny man declarith and utterith in his manere.
and compassion Therefore the chief care of
Cristen men ought to be applied to this poynt that
their children shoulde not way from their cradell a.
mongst the very flatering of the nosse kissing
of the father and mother iden vnder the hande
of them which as leyned shoulde be in pswasion
mete and worthy of Criste by cause that no
thing other semyth deeper or cleuith faster in
the mynde of man then that which as fabyne
saith in the yonge and tender yeres is pored
in let be a fer from the eyes of little babes
wanton songe of lode such as cristen men sing
at home and where so end they ride or go much
more filthie then the comen people of the hethen
men wolde suffer to be had in se to them let
them not here their mother waile and wring
her handes for a little losse of worldly goodde
nor let them here her crye oute alas that end she
was borne sayng she is but a wretched a woma
lost or cast away leste a lone or desolate op.

88

padderence for the losse of her Enster or for som
 other frende let them not here thur father or
 mother rebuking and vpbredinge of cowardnes
 hym which hath not recompented many or wronge
 with double neither let them here hym lawdinge
 them which have gathered together grete hadn
 damme of riches by what somer maner it were
 The Disposition of man is fraile and prone to vice
 he kitchith hisfardons ensample at onys other
 wise verely then to kitch the fire if it be put to and
 the selff same thing is to be don meny ager that
 all the errours of the lawe people shulde be plucked
 oute agayn from the mynde by the harde notes ^{plucked out of the}
 and in their place shulde be plantid holssom opp. ^{mynde fals by}
 myone and that they be so roborat and bryt together ^{in their place}
 that is no violence they myght be plucked & ^{the doctrine it}
 smider: Whith thing who so end hath don the same ^{shall be a use thing}
 shall vssile and withoute bnfome by his owe
 accord folowe vertue and shall cut them which
 do otherwise worthy whom men shulde pety
 and not commiserate vnto this thing pteymeth that
 no vndiscrete saymyng of Socrates thongh it were
 rebuked of aristotle that vertue was nothynge ^{vertue is the}
 elle but knowledge of thinge to be ensued and ^{knowledge of}
 folowed and of thinge to be eschued or fled not ^{rather the love}
 but that socrates sawe difference betwene the ^{of thinge to be}
 knowledge of god honeste and the love of the ^{hated and of}
 thinge to be desyd ^{the love}

same Brit as Demosthenes answered that
pimication or utterance shulde be the first
the seconde and also the m^o poynte of eloquence
signyfying that to be the most excellent pte
in so much that he thought eloquence to rest
chiefly in utterance only In like wise Socrates
disputinge is prothagoras prodeby by argu-
mente that knowledge in all vertue is of such
value that vice shulde no other where procede
than lack of knowledge and of false oppynions
ffor certenly both he that loveth Crist and he
also that loveth voluptuosnes money false hono-
no donte both of them foloweth a sweete a good
and a devoutfull thinge but the one slideth
thyngh ignozance in fader of a sweete thing
embrasing a thing oute of mesure forowe sleping
as a sonne thinge that which is sweetest of all
like wise folowing as a thing of grete advantage
that which is utterly to the losse fymge thatas
damage which is only lincere indgnyng that
devoutfull which is to morche filth and that
shamfull which only is honorable & gloriouse
In Conclusion if a man were surely and
ynwardly brought in beliff and if also it were
Translated into the substance of his mynde as
mete into the enskarnite of the body that only
vertue were best were most sweete most faire

vice permitteth of
false oppynions

moste honest and of all thinge most acceptable
and on the side if he beleved that filthynesse
only were an evell thing were a punishment
were filthynesse and a thing to be a shamyng of and
a thing full of damage or losse and shoulde
mesure this thing not by the oppynion of the
comon people but by the very nature off the
thinge yt coulde not be yf such passio shoulde
or beleve endurid that he shoulde faste and
abide longe tyme in evell thinge for now
longe ago the comon people is fornde to
be the moste gystedone and or Capitayne both
of lyving men. **Thynke** it not therefore well
or a right what comen is don if it agree ^{not} to
the rule of Crist. **Ye** and therefore ought a
thing to be inspired byraste it pleaseth the
moste pte. Yt is and shalbe a small flock
to whom is pleasant the symphonic or playnes
the poverte or verite of Crist. It is a small
flock verely but a blessed as unto whom dowelles
is due only the kyngdom of heven. **First** is the
way of verite and of very few troden one.
but no other way ledith to lyffe to contynde
whether doth a wise knyght fetch his ensample
of the moste comen and used werke paynter
set afore them none but the best tables or paterne
of ymagerie. Our ensample is crist in whom

the flos of
good men is
but small

The 10 moūd ppe
of exēd mūd
mūst be corupt

The man of the
worlde now a
daye

Only be all rules of Elyssed byding hym may
we counterfet wōte exception Yf thou go
further in pceded yēn it shalbe mete that thou
counterfet and take for an ensample of thyng
so fozforth as they shall agree in the ffirſt en.
sample or patorne which Crist gade But
as touching the Comon people of Cristenme
this wise thynke none other to have ben co
rupt no not amonge the gentille in as much
as ptynewth to the oppynone of Good maner
more on as touching ther: ffirſt advise them
This ffirſt is Donke and to be abidden by
faith wōte manerz worthy of faith pray
luth nothing in so moche also that it groweth
to a hepe damnation Seethe the fozes of an
tiquyte and to them compare the manerz y.
be now a daye When was very honest more
dispyed when was so had in price riches gotte
regarded when In what worlde at any tyme
was fenez that sayng of the poet Horace
Lady mony gyveth a wiff to a dowry both
Credence and frendeship noblenes and also
berotie And agayne sayth he noblenes and
vertue except a man have good is all is vile.
Then & in the of Straue who writeth not in
Good ernest that biting most of the same poet.
Oateme citizens first see money and after

money vertue When was riot or excess more
ymoderat than now When was aduulture and
all other kindes of vncchast hyding other more
appert in the sight of any man or more brynnys
shid or else lesse Had in shame rebuke or abho-
mynation while the capitaynes and grete
men favoure their owen vice in other men suffe-
ring them brynnys shid and any man committeth
most comonly and detestfull to be don what soeuer
is vsid and take vp amonge Contraries To whom
semeth not poyntie extreme ill and vtmoste
shame and rebuke In tyme past agaynst
Expace of queanyes agaynst gloriouse and
gorgiouse pson agens the wondrous of money
soffing or geyng were cast ye and that w
andozie In comedys tragedys in enterlude
or comon playes of the gentill a grete clapping
of handes for ioye of the noble and a shonte
was made for ioye of the law people at diuers
Craftely rebuked and checked at whiche sante vice
now a dayes edell praisid is made a shonte
clapping of hande for ioye of the noble
state of Cristen men The dithen in their comon
house appoyntid for dyspyng and enterlude
inde not forbere me Suffer a wylle playmye
a Certen tragedie of eurippides to synge the
worde of a Certen cōdetone man which pferid

The libere of
old tyme

when the emba-
nator of long
philip & leon-
ard father had
offered to pson
great giste and
had recortid hym
to wythe them
feng young
he myght spare
them wile y
younges yut
shuld they be
nere sary for
f children to
wome it shuld
be had in gret
pouerte to com
to the good of
their father pso
non answered
if my child ren
shuld like me it
same possession
shall find them
wylle sary
brought me to
p gret good

If they shall come money only afore all other Comodities and
 like me, will not please of mannes liff and playnly it shal
 y^e thur butt shal have com to passe that they had clapped ont
 nor shuld anyne of the plaine ye and violently cast ont of the
 tid at my cose house the plaine wall the fable except the port
 Fabrice was a by and by arising by had desired them to tary
 noble man of some make possesse by a little and behold to what poynte or conclusion
 whom no man could that so grete a wonder at money shuld com to
 make possesse by a little and behold to what poynte or conclusion
 or to use craft or that so grete a wonder at money shuld com to
 fraude aginst how many stories be in the stories of the Gentile
 his enemyes in which of the comon welth welc goyned and
 tyme of mortall and the stole by mynny freed brought nothing into their pome
 warr which tought gret honshold but an honest oppynion or reputation
 Camillus besid which also set more by their fidelitie then money
 a curren forwhe which tought gret honshold but an honest oppynion or reputation
 and the stole by mynny freed brought nothing into their pome
 whos tought gret honshold but an honest oppynion or reputation
 ment comes of which also set more by their fidelitie then money
 the town dyed by chastite then their liff which wither in
 them to camillus by chastite then their liff which wither in
 but camillus sent by spiritie contace wey wilde and waton
 hym some betwixt neyther in aduysen be welid which content
 in wise of his neyther in aduysen be welid which content
 owen scollers sent all their only with the consciens of good lyding desired
 children some neyther honowres neyther riches nor any other
 to their fathers comodities of fortune JE shuld not mede to
 he was so constant of mynde which the holynes of photion the poudre of
 y^e no fortune Fabrice more excellent then any riches the
 wold move hym stronger and coragme mynde of camillus the
 nor no jmmure strenght and indifferent mistice of bentme the chastite
 of his owen rete of pictagoras the temporamte of Socrates that
 wold make the strong and coragme mynde of camillus the
 tye comon welth of cato And a thousand moste goodly ensamples
 sent swag of all vertues which ar redy eny where in the
 owen bynet by arend was Enbdred the sound and constant vertue
 canse theye had conferid aginst of cato And a thousand moste goodly ensamples
 the comon welth of all vertues which ar redy eny where in the

91
Stores of the lacedemonies of the prynces of the
athenes and of the romans to our greet shame.
verely holy archelme Augustyn as he off
hymself witnesseth in the comentaries of
his owen confessions longe tyme before he putte
cast on hym dispysed money comited honore
for thynge of nought was not mooved wth glory
praise or fame and vnto doluptuous plesures
kept the brides so secret that he then a yonger
man was content wth one litle wench to whom
he kept also promys and faith of mariage
myndes such ensamples among conuicts a
monge men of the church I will speke more
at large amonge monke also a man shall not
fende Or else if any such shalbe by and by
he shalbe poyntid wth the fygure he shalbe ston
dred and moched as it were an ass amonge
apre he shalbe called a dotynge folc a grosse hnd
a ypocrit in nothynge except malyncoly and
mad ye and that wth the comon vowe of all me
So we churmen men honore the Dotryne of
Crist so counterfet we it vny where now a
daye that nothynge is comited more folishe
more vile more to be ashamed of than to be a
ypocrit man in dede and wthall their hert as though
that other Crist in daye had be condempnt in
erth or that q^{ue}stendome were som other thynge

De damit off
noble men

now then in tymes past or as it indifferently
petyneyth not to all men I will therefore that thou
from these men varye wall thy mynde and that
thou esteeme the valure of any thing by the ac-
quyntance or feliship that it hath wth Cryst
only and as any thing draweth nere to the
lyving and lerynyng of Cryst so esteeme the
valure of it who thynketh it not any where to
a excellent thing and to be numbered amonge
the chiefe of all good thinge yf a man descend
of a worshipfull folke and of honorable ancestors
a thing whiche only they call noblenes let it not
moe the one whit when thou heirst the wise
men of this worlde men I meane of Sadnes
endured wth grete autoritie so earnestly disput
of their Degrees and of their genealogies or
lynage and wth greatlye drawe the fowherd
and upper browes together as it were wth a man
of a wilone difficulte ye and wth grete enforce-
ment they bring forth playn tryffle Nor let it
moe the when thou seist another sorte of men
so high mynded for the noble acte of their
grandfathers or grete grandfathers that they
thynke all other in comparison of them selfe
Scarse worthy to be called men Wnt thou
shalt laugh at the reason of these men after the
maner of Domacritus and shalt comit that whiche

It fene in dede that the only and most pfecte
 noblenes is to be regenerat in Crist to be graffed
 and plantid in the body of hym to be one body.
 and one Spat in god let other men be kynge ^{demerit lang}
 somes but be thow content and to the let it be ^{at what}
 the greetest hononr that can be that thow art ^{id was doh in}
 called and arte in dede the son of god let them ^{the list of mor}
 stonde in thero wen concite by cause they ar ^{tall and it}
 daily conderfamt in grete prynt conite but ^{semed to hym}
 those thow rather to be in dabit vile or abiete ^{so foli she a}
 in the house of god Take hede what maner. ^{the greffest}
 fellowes Crist those feble psons folis vile as ^{noblenes is to}
 to wching this worlde In adam we all ar boorn ^{bege p n off}
 of lowe degree in Crist we ar all one thinge
 neither high ne lowe in degree one more then
 a nother but the very noblenes is to dispise
 this noblenes and to becom the Sermit off
 Crist Thinke them to be thy amctozs whose
 vertues thow both lodeft and comterfett also
 hark what the fene estimer of noblenes
 said in the gospell agaynst the ierwes which
 bofsted themselff to be of the generation of a
 brahm which was a man verely not excellent
 only not riche only not the conqueror of kinge
 only but also for his dedyne vertues was
 lauded of god hymselff who wolde not thinke
 this to be a noble thing and worthy wherof a
 man myght reioisse yet here what was

answered vnto them ye as said Crist of yo^r father
the dybell and the dedes of yon^r father ye do
be gode go
paule assemble
to noblest blood
And here also paule how he esteimyth gentill
blood Not all they sayntly he which be of the criste
seed of Israel be israhelites neither all they that
be of the seed of abram be the sonnes of abram
yt is a low degree and to be ashamed of that
a man shulde see his filthynes and shulde
hane no tyme to crist at all which aloweth
for his tyme in an none but such as fulfill the
will of his father that is in hidden he is as
shamefully abastarde which hath the dybell
to his father and verely who send doth his
dedes of the dybell the same man hath the
dybell to his father except Crist lied but decepti-
The badge off
from noblenes
can not lye The highest degree that can be is
to be the son and heire off god the brother and
coheire in Crist What ther badge and conceit
men let them take hede The badge of Crist be
comon to comon to all men and they be most
honorable which be the crosse the crowne off
thorne the nayles the spere the signet or
tokene which paule reioysseth to bere in his
bodye Of noblenes now thou seist how muche
otherwise I wolde hane the pryde then the
lawe people ymagyn Who callt hym not
blessid riche and happy among the comon
people which hath hepid togyther at home &

93
grette hepe of golde. But indge thou hym to
be blessed ynough ye and that he only is blessed
which possesseth Crist the very schetre and of
all thynge the best. Indge hym happy which
hath bought that noble and precious margarit
of a pure mynde other to the losse of all his
goode or of his body also and indge hym happy
likewise which hath founde the tresure of wisdom
preciouser then all riches and who som tyme to
be rich shall hath bought of moste rich crist
golde purifed and proved wth fyre. What thynge
then be these which the comon people wondreth
at as golde/precious stones byvelod which is
a wronge name as called riches when in the
true name they be verye thornes which choke
the p^{er}ce of the word of god according to the pable
of the gospell They be packe or ferdelle in which
who so ever be ledde neither can folowe pore
Crist by the steepe wey neither enter by the
lowe dore into the kyngdom of heden C^hurche
not thy self better by one here if thou shouldest
passe in riches other gidas or tresure but thinke
thy self more bounde more tanglid and more w^{id}at e cresche
lad he hath habundantly ynough which can w^{er}e y^{et} byngge
utterly dispise such thynge he is prohibid for
sufficiently to whome Crist promysed nothynge
he shall not be a hymnyed to whose mouth gamma
of the word of god smyth pleasant he shall not be

There is no da
mage in loss
of riches

what is pleasure

very pleasure is
it the joy of a
pure conscience

David in Ps
madness sangid
up y great swyn
supposing the one
to have bene ga
menor the other
vlnet 3. 6 y moz
tall enymet 12
w munglangst
fo ragid agens
tym tasing ma
ny mmees m
tgar tuthet bnt
wgen he wat
com to 3. 6 with
agvne se kild
sym self for
sam and sorrow
by cause after vo
luptuose pleasure
following on the
it may be called
the langster of
ayad

be naked which hath put Cist bypon hymd Think
this only to be a loss as ofte as eny thing off
good hydmyge is dectid and any thing of vice
is mcrefid Think it a grette lntre or admittage
when thy mynde thyngh encreffe of vertue is
weyed better Think thow lackest nothmyge
as longe as thow possist hym in whom is
all thinge **B**ut what is this which wretches
call pleasure surely it is what so evn thow canst
ymagen rather then that which it is called
What is it then it is pure madness and playnly
as geerlys be wonte to saye it is the langster of
ayad pleasant poison and a mery misteiff
Throw and only pleasure is the inward roye of
a pure conscience The moste noble and deyntieff
feste that can be is the fndre of holy scripture
and moste delectable songe be the psalmes the
moste pleasant feliship is the feliship of the holie
sof and the company of the samte the moste
deyntie of all is the frensyon of god and to
emove the frontis **P**urge now thy eyes purge
thy eyest purge thy mouth and crist shal begyn
to wey swete and pleasant to the which onys
tastid of Saderly ye if gyllesy Sibarite yf all
mcontynent victors and epemys yff the
ymagyners and devised of pleasure eny one
shndoe hope to gather all ther flatering sotelties
e deyntie dishes in compison yet of Crist they ly

all shall come to provoke the to spue and to caste
thy gorge That is not by and by sweete which is
safety to a hole man yf water have the taste of
wyne to hym which becomyth in a hole feeder
no man will call this pleasure but a disease
Thow art utterly distroyd if thou believe
not that the dry tree be moche more pleasant
to deffente and hole men then be to wicked
men their laughinge mockyng geftinge or
stoffinge and also if thou believe not that fastinge
is swetter to the one then az to the other p^{er}son
Dre may be partrage fessant p^{er}te fronte p^{er}te
pose of the freshe Strugion Thow art I saw
distroyd if thou believe not that the mefurate
bonder of the one appoynted in herbyes & fente
be moche more delions then the costly and
lotsom fette of the other. Fynally verye
pleasure is for the love of Crist not to be ones
movid with false and apparant pleasure
More over beholde how the worlde abuse
the names of love and hate when a folish
yong man is cleve oute of his witt & mad
for a wenches sake that the comon people
callith love and yet is there no deere hate in
the worlde Verye love euen to his own losse
desirith to provide for a nother mans proffitt
whereunto lokyth he save unto the wench

pleasure therefore he loveth not her but hymself
yet loveth he not hymself verely for no man
can love a nother Except he love hymself first
ye and that except he love hymself a right
no ma can hate any man at all except he
hate hymself first Nevertheless to love
well is now and then good hate and to hate
a right is good love Who so en therefore a little
more or pleasure to hymself as he supposeth
lyeth a waite to a garden is flatering is giste
and with faire promises to pluck from her the
best thinge she hath that is to wit her perfectnes
her chastite as symphatry or innocency her
good mynde and her good name whether comes
this manie to hate or to love arthenly there is no
hate more cruel then is this hate When the
folyshe father and mother favoure the deile of
their childe they say comonly how tenderly
love they their children but rather how cruelly
hate they their children which while they followe
their affections regarde not at all the welthe
of their children What other thing wisheth
to be our moste hatefull enemy the dybell
then that we here sympyng vnpomysshed shoulde
fall into eternall pmyshment They call
hym aneys maister and a mercifull pryncer
which at certen geedone offence other wyntis

Tender love
toward our
children

95
or else favourth them that the more unpunished
men syn the more lawfully they myght syn
But what other thing threatneth god by his
prophet to them whom he indgeth unworthy
of his mercy I will not say he visit your
daughters when they comyt fornication nor
your daughter lawes when they comyt adultry
unto David what promysed he I will say he
he visit and visit their iniquities and he will
visit their synne but I will not cast my mercy from
them Thow seest how all thinge are turned in
crise and how the names of thinge are changed
who so loveth hym self a myse hateth hym
self dede who so loveth all manerful toward
hymself the same is a gannymost cruel to
governe well is yf thow regarde not To synne
well is to synne god To synne well is to synne
Thow shalt regarde and love thy self wel
thow shalt despise the desire of the flesh yf
in good man thow shalt rage against the
of the man thow shalt do the man a good turne
yf thow shalt kill the synner thow shalt save the
man yf thow shalt discover that man hateth
made thow shalt restore that which god hath
made Com of now and let us go further what
synneth the wrong of the people that pore weeneth
manhod cowardnes be call they not synne
myghte and strength synne whome he is false power

Thowgh it be a very odious pene to be habile to
 hurt for in that as they compared to noysom
 & doornes and to scorpions ye and to the dybell
 hymself whose propriety be only to do harme
 Only god is myghtie in dede which neither
 can hurt if he wolde neither yet wolde if he
 coude whose nature is only to do good. But
 how at the last shall this myghtie fellowe hurt
 a nother man. Shall he take away thy money
 shall he bete thy body shall he tye the of thy
 lyff yf he do to hym that is a good man and
 fornyth god he hath don hym a good cure in fide
 of a velle. But and if he hath don it into a ill
 man the one hath mynysheed an occasion bereft
 but the other hath hurt hymself. For no
 man is hurt but of his owen self. No man
 goyth aboute to hurt an other excepte the
 same man have myghte geve donstur hurt
 hymself afore hande. Thow enforsest to
 hurt me in my money or goode now hast
 thou thyngh losse of charyte hurt thy self
 most greuously. Thow canst not fasten a
 wounde in me but that thou before shuldest
 have receyved a wounde moche more
 grevous. Thow canst not take from me
 the lyffe of my body in lesse then thou shuldest
 have slayne thy now forle before but
 parole which was a man to do wrenge

who þe more
 hurtys a man
 hurtys hys
 self first

who is manly
 and bold after
 the comyn

95
weke and feble but to suffer wronge most
valiant and stronge reioysith that he conde
do all thinge in cuse they call hym manly
and bolde which of a fere and an ympotent or
ympotent mynde for the leste displeasur that
can be ragith and setith and boilit in wrath
and acquntith a shrowde worde with a shrowde
worde a chek w a chek an evell tyme w a nother
on the other side who so end when he hath wronged
wronge making nothing ado but dissymulith
as though no such thing were don hym they
call a coward a daftard harteles mete for no
thinge ye but what is more contrary to the
gretnes of the mynde then w a litle worde to
be put aside from the anyet state and constancy
of the spirit and so gretly not to be able to set
at nought a nother mans folishnes that thou
shuldest thinke thou were not a man excepte
thou shuldest overcome one shrowde tyme w a
nother But how much more manfull is it
w an excellent and a large mynde to be hable
to dispise all man ymyres more on also for
an yll dede to recompence a good I wolde not
call hym a bolde man which durst fropdre on
his enemye which shulde scall castell or towne
wallys which his liff not regarded shulde put
hymself in all man wepdris which thing is man in dē
comon almost to all wayors But who so

condemne on to his owen mynde who comend
condemne will them god which doth hym harme
pray for them which curse hym to these men is
One the propre name of a bolde and a stronge
man and this fellowe only is named to an
hardy and an excellent mynde let vs also
disseise a nother thynge what the worlde calling
praise rebuke and shame Thow art praised for
what cause and of whome yf for filthy thynge
and of filthy psons this beech is a false praise
and a fene rebuke Thow art displeased thow
art mocked and langhid at for what cause and
of whome for honore of god for innocency and
of ill men This is not a rebuke nother is no
fene praysse Be it that all the worlde expre-
wuse and disallowe it yet can it not be bnt
glorious and of grette praise that crist hym
self approbith And though all that is in
the worlde agree content and allowe ceynyng
is a noble shewe that is a noble me yet can
it not be shamfull what so evn displeasith god
They call wisdom evn where to get good of
stowthly when it is gotten to mayntene it
hastely and utterly to loke aforehande unto the
tyme that is to com for thine we here them
Saw evn where and that in good ceynst off
them which in shorke tyme have gotten substance
som what abundantly he is a thristie man

Evil praysse

wisdom of the
worlde

97
waxe and wise circumspecte and provident such
as the world which is both a lye himself and the
father of lymge. Wnt what sayth berthe folc.
saith he I will fat agayne this same myghtys
sonle from the sonle from the he had filled his
barnes wth corne he had stuffed his storehouses wth
provison of all thinge necessary he had lend up at
home money habundantly y^{nough} he thought no
thing was to be don more not by cause he intended
as a wedy^{ng} lypar to sit abroad on his riches he yd to
gather as the portle saw the dragon to have kept
the golden flete which thinge men do all most emy
where but he intended to have spent them for
onshy and yet doth the gospel call this man a folc
for what is more folsh the what is of a more grosse
ymagynation and of lesse capacite then to gaze while we gaze
at the shadowes and to losse the very thinge which at shadowes
lest we be wonte to lanch at in the famous doge we losse the very
of ysoy and in the maners of a Cristen man as it thinge as is said
not more to be lanchid or rather to be wepte at he of the dog missepe
shuld be countid a vnde and a one expert merchant fablet while he
which shuld not know the sayng of the trewe of the doge being
To refuse money at a season is somtyme a grete gazed at the shado
advantage or who so en wolde receyve a litle of the bone being
vantage in hande when he knew grete losse shuld myghty money
folowe. How moche more wonte advise ment lost his bone in
or circumspection is it to make provisio with the water
so grete care for this p^{re}sent liffe which is but

92
a shadowe end more redy to fayle / namely when
god is we beleve the gospell will mynyster all
thinge necessary for the same liffe yf we have
confidence in hym and for the liffe to com to make
no provision at all which we must medye allwey
lve / yf and all to gyther full of ansewe and
wretchednes yf provision be not made now a
forehande w gyte diligence / here a nother
veron they call hym pearles polyphe and in
all thinge expert which harkeneth for all man
hidinge and knoweth what is don thinge on
all the worlde what is the chaunce of merchandize
what the kyng of englonde intendith what
new thing is don at home what is chaunced
in ffraunce how the Danes and the shite lye
what matter grete prynt have in comen.
To make an ende shortly who so can bable
w all kynde of men of all man bysynes
hym they call a wise man But what can be
a more negligent thinge what lesse accordyng
then to seche for those thinge which be don
afur of and pteyne to the nothmy at all but
not once to thynke on those thinge which ar don
at home in thy owen brest and pteyne vben
to thy self only Thow tellst me of the trouble
and bysnes of englonde Tell me rather what
trouble is made in thy brest by wrath endy
bodyly lust ambysion and how myght these be

To harken of thinge
out of all contes
is rebuked

98
brought into subjection what hope thou hast
of victory how much of this hoste is put to fight ^{unguam be}
how reason is due or appointed In this thinge ^{the best}
if thou shalt have a quye eye and also a cleere
eye if thou shalt smell and shalt be inspyt
then will I call the solitrie and preache and
that thing which the worlde is wonte to cast
agaynst vs I will hurle at hym agayne he is
not wise that all seith the worlde which is not
wise for his owne proffite After this maner
if thou shalt reamyn all the cares of mortall
men their ioyes their hope faile shal the
mynde or iudgement thou shalt fynde all thinge ^{as to waging the}
full of errours while they call good evil and ^{long by that}
evil god while they make swete soure and
soure swete while they make light darke
and darke light And this sorte of men deceyve
is moste by a grete dele notwithstandinge thou
muste thinke at onys both dispise them and set no store
by them lest thou shouldest be mynded to be like them
and also thou muste pety them so that thou woldest
fayne have them like vnto the I meane in case
and to vse the wordes of Semt Augustyn then
it is mete to be wepe them which are worthy
to be laughid at and to laugh at them which
are worthy to be wept at Ife not in euill thinge
confirmable to thir worlde but be reformed in ^{paule ad rom}
the newe witt that thou mayst approve not those

Envynt is a thing which men wondre at but what is the
will of god which is good wile pleasinge and
Thou arte very nygh wondre and no
Dont fallst Sodenly from the true wey yf
Thou shalt begyn to lōk aboute the what the
moste pte of men do and to harken what they
thynke or ymagen But suffer thou which
art the child of lyffe and of light also that
deede man bryng their dede bodie and let the
blinde capytaynes of blinde men to go away
together into the diche See thou once more
not asid thy eyes of thy herte from the first
paterne and chieff ensample Crist **Thou**
shalt not go oute of the wey if thou folowe
the guidyng beyst thou shalt not stumblē in
darknes if thou walke after Crist while the
light shynnyng before the yf thou shalt
sepat colonzed good thinge from good thinge
made from apparazant thinge Thou shalt
abhorre and counterfet the blindness of the
comon people zagyng and chasyng them self
after the man of the cbbing and flowing
of the See at the moste dayne illusion of
worldly thinge is Certen conser of affection
of wrath eny love hate hope faze ioy sorrow
more vnquyet then any evy pns Bragman
emua ston be wont to defende their pryaples
churlyshly and eden the hole worlde repynnyng

99
 and all men cymyng and barbyng agaynst them
 yet holde they styffly that thynge wherunto they
 omes have gyven sure credence Be thou bolde
 like wise to fasten surely in thy mynde the verities
 of thy sette Beholde withoute gyftenst and
 all togyther to folowe the mynde of thy actor
 castyng from all contrary oppynions let
 thine excellenccie of the true Cristen faith
 be sure and stedfast to the that no Cristen man
 shoulde thinke that he were borne for hym self
 neither that he shoulde be myndid to lyve at his
 owne plesure but what comen he hath or what
 comen he is able to do that all togyther let & every man is
 hym distribute not unto hym self but unto god ^{not borne for}
 the actor of it and of whome it cometh And let ^{hym self or to}
 hym suppose that his goode all be comen to all ^{follow his owne}
 men The charite of a Cristen man knoweth
 not in properacion or singularite let hym
 love good men in crist and ill men for Cristes sake
 which so loved us first when we were yet
 his enemyes that he bestowed hym self on us
 all togyther for our redemption let hym embrace
 the one by cause they be good the other to make
 them good he shall hate no man at all no
 more sorely then a faithfull physician hateth
 the sicke man let hym be a enemy only unto vice
 The greater the disease is the greater cure will
 pure charite put thereto he is an adniter

hath comytted sacrelege he is a turke let a cristen
man desyre the adulter not the man let hym see
the turke not the man let hym fynde the man that
the ill man pisse the such as he hath made hym to
be but let the man be saded whome god made
let a cristen man will well wishe well and do
well vnto all men vnfaynedly neither shall
he hurte them which have deserned it but shall
do good to them which have not deserned it let
hym be glad of all mens comodities as well
as of his owen and also be sorow for all mens
harmes no other wise then for his owen and
for verly this is that which the apostell to //
manning to wepe for them that wepe
and to reioyse to them that reioyse ye let them
take a nother mans harme grevouser then his
owen and of his brothers welth be gladder
then of his owen hit is not a cristen man
pte to thynke on this wise what have I to do
this fellowe I know not whether he be black
or white he is vnkowen to me he is a straunge
to me he ned did ought for me he hath hurte
me somtyme but did me ned good thynke
anon of these thinge remember only for what
desernyng cam those thinge which crist hath
don for the which wolde his bindenes don
to the shulde be recompencid not of hymself
but on thy neighbor Only see of what

150

Thinge he hath made off and what thou art hable
 to do for hym. **Thynke** this thynge only he is
 my brother in our lordes churche in Crist & member
 of the same body redeemed wth one blod & fellowe
 in the comon faith callid vnto the very same grace
 and felicitie of the lyffe to comen euen as the apostell
 saied one body and one Spirit as ye be callid in
 one hope of yone callinge one lord and one faith
 one baptysm one god and the father of all whiche
 is aboue all and eue where and in vs all. How
 can he be a strainger to whome thou art coupled
 wth so many folde bondes of vnytie & amonge the
 gentyller those Saccrifice of reuerence were
 of no litle value and weight other to benyvolence
 or malysolence he is a Citizen of the same cite
 he is of the same kinne he is my kinsman or effeto
 for he is of acquaintance he is my fathers frende
 he hath well deserved he is kinde borne of an honest
 stocke or otherwise. In Crist all these thynge
 or after the mynde of pauls be one and the very
 self same thynge let this be vnder present before
 thy eyes and it shalbe pynough he is my self or
 my owne fleshe he is my brother in Crist what so
 euer is bestowed on any member redounding it not
 vnto all the body and feothenes into the hed. We
 all be members eue one dependynge of another
 members cleaving together make a body the hed

fmj

of the body is the Crise The hed of Crise is god
 it is don to the it is don to emmand it is don to
 Crise yt is don to god what som end is done to
 any one what membz so end it be whether it be
 don wel or edell all these thinge ar one god Crise
 the body and the member **Onch** saymye hane
 worde of diff no place condempently amonge Crisen men
 no. d like to like **And** that other thinge dynerfite is
 motther of hate **For** unto what purpose pteyn
 wordes of dysention there where so geet byprie
 is yt saveyth not of Crisen feith that comonly
 a contraz to a towne dweller one of the contrey
 to a inhabiter of a cite & man of high degree to
 a nother of lowe degree & officer to hym that
 is officer the rich to the poore a man of hono
 to a vile pson the myghtie to the weak the Italian
 to the weymayn the frenshe man to the ynglisse
 the ynglisse to the Scot the gramaznen to the dedyne
 the logyner to the dedyne the phisicion to the
 man of lawe the learned to the unlearned the eloquent
 to hym that is not faconde and lackyng utterance
 the singe to the married the yonge to the olde the
 clerk to the lay man the prest to the monke the
 Charite is not Carmaphys to the Jacobites and that I reherse
 in the m wgh not all dynerfites in very trifull and thinge of
 Satys a note nought unlike to unlike is som what pyall.
 man by transe unkende where is Charite whyng lovith ben hre
 job vestment is a little fan yd

151

enemy when the surname changed when the
 colour of the vestment a little altered when the greed
 or the shame and such like fantasies of men make
 me hated unto the why rather love we not the
 child the trifling and amiable we not to have
 before our eyes that which pertaineth to the very thing
 whereof paul warneth us in many place that
 all we in Christ should be members of one body and
 be knit by one Spirit if so be we have that we
 enjoy the happier members but should gladly share
 and aide the weaker members **That** we myght
 praye that we our self have receyved a good
 turne when we have don any benefit to our
 neighbour and that we our self be hurt when
 hurt is don to our brother **AND** that we myght
 understande how no man ought to studie pry-
 vately for hym self but every man for his owne
 part should bestowe in comen that thing which
 he hath receyved of god that all thing myght be
 donne or laboure thither agayne fro whence
 they spronge I meane to Christenhed This verily
 is the thing which paul writeth to the Corin-
 thians saying as the body is one and hath many
 members and all the members of the body though
 they be many but yet they be but one body even
 so likewise is Christ for one Spirit we all are
 baptised to make one body whether be few or

but any man
 bestowe in
 comen what
 he receiveth
 of god

untill whether be bounde or free and we all have
dronke of one spirit ffor the body sanctis paulis
not one member but many yf the fete shall sawe
by cause I am not the hande I am not of the bodye
ye he therefore not of the body yf all the body shuld
be the eye where is then the hearinge yf all the
body were the hearinge where then shuld be the
smelling But now god hath put members evry
one of them in the body as it hath pleased hym
ffor if all were but one member where were

evry man say
not of a other

the body but now surely as there many members
yet but one body They can not sawe to the hande
I have no neede of thy helpe and agayne the hed
can not sawe to the fete ye be not to me necessary
But those members of the body which seme to be
the weaker are much more necessary And to those
which we thynke to be the stronger members of the body
we geve more habundant honoure And those which
be our dishonest members have more habundant
honour ffor our honest members have neede of
nothinge But god hath tempered and ordered the
body geving more plentiful honoure to that part
which lacked by cause there shuld be no division
debate or strife in the body but that the members

evry man say
for comparison
necessary for
the soule

shuld care one for a nother indifferently but it
is ye which are the body of crist and members one
dependinge of a nother he writeth like thinge

102
to the romane saying in one body we have many.
members and all members have not one office & ben
so we beinge many as one body in Crist but singu-
larly we be members of the one the members of a
nother having gifte diverse after the grace which
is gyven to be And agayne to the Ephes doing
veritye sayth he in charitie let be in all maner thinge
growe in hym which is our hed whose name is
Crist in whome all the body compacte is knyt by
cmy jopnte whereby one pte mynystreth to a
nother and after the operation of vertue which
springeth of the hed and capacity of cmy membz
in receyving maketh the increase of the body for
the edifying of hymself in charitie And in a
nother place he biddeth cmy man one to bere a
others burden because we be members one depen-
ding on a nother loke then whether they pteyne
unto this body whome thou hearest speaking cmy
where after this man it is my good it cand to me
by inheritance I possess it by right and not by
fraude why shall I not use it and abuse it after
my owen mynde why shulde I geve them of it
any dele at all to whome I owe nothing I spill
I waste I distroy that which pertaineth to my owen
it maketh no matter to other men Thy members
complayne and crye in their tith for hunger

Deleue of a
man owen self
contrary to
zith

And thou Spnest up partrige Thy brother
naked tymbelith for colde and wth the so gret habn
dante of rayment is corupte wth moirthes and long
hymg The chamer of one nyght hath lost the a
part of golde while in the meane Season som
wretchid wenthe inde compellith her hath
offerid her chastite to be defiled and th^{is} is
pissith the Soule for whome Crist hath bestowed
his liff Thou sairst agayne what is that to
me I enterte that which is my owen after
my owen passion And after all this is this so
corupt mynde th^{is} best thou thy self to be a
Craften man which arte not once a man verely
Thou herist in the presens of a grette multitude
the good name or fame of this or that man to
be hurt thou holdist thy peate or padventure
zeroyfist and arte wel content with the back
biter Thou sairst I wolde hane t^{re}pedid hym
if thos thinge which were spoken had p^{re}pynd
to me but I hane nothing a do wth hym which
was ther^e Scamderid Then to conclude
thou hast nothing a do wth the body yf thou
hane nothing a do wth the members Thou hast
nothing a do wth the hed verely yf the body
p^{re}pyne not to the & man sair they now a
days wth violence may defende and put back
violence I care not what the empoze lawe

103
pmyt and suffer This I mazedell at how the
boyces cam into the maners of cristen men
I hurtid hym but first I was provoked I had
len hurtid then be hurtid/ be it that mane lawes
pmyt he not that which they have pmyttd but
what will the emponz Cist do yf thou begilde
his lawe which is writ in mathew I comande ^{Desire not}
you saith crist there not onys to restande harme ^{vengramer}
but if any man shall gyve the a blowe on the
right cheke offer to hym also the other And
who so en will steppe wth the in the lawe and
take from the thy cote yelde up also to hym thy
cloke or mantell And who so en shall compell
the to go a myle go wth hym two mo & lobe
youz enemyes saith he and do good to them
which hate you and pray for them which
p^{er}sente you which dysceybe or begyle you
by treate of the lawe that you may be y^{er}sones
of youz father which is in heven which maketh
his Son arise bypon good and ill And sendeth
rayne apon iuste and vniuste Thou answerest
saymyg he spake not this to me he spake it
to his appostylls he spake it to p^{er}fite p^{er}sones
herdyst thou not how he said that ye may
be the sonnes of youz father if you care not
to be the Son of god the lawe p^{er}tyeneth not
to the Nenezthelss he is not good verily

104

which wolde not be pfecte hark also another
 thing if thou desire no reward the comand
 ment belongith not to the for it foloweth if ye
 love them which love you what reward
 shall ye have as who shoulde save none for
 verely to do thing that is to save to love them
 which loveth the is not vertue but not to do it
 is an evell or a mistidone thinge to mere noder
 is dmed any thing at all where is recompensid
 as mothe for as mothe or like for like here
 pauls both a grete wise man and conyngre
 an entrepretor also of cristes lawes blyss
 saith he them that pfecte you blisse them
 curse them in no wise rendering to no man ill
 for ill if it conde be brought to passe yet at the
 lest wey as muche as my good is and touching
 you pte hampnyng rest and peace to all men not
 defending your self my welbelovyd brethren
 but geve place to stande you not wrath for
 it is writen denigamte shalbe refused to me
 and i will qmpte them saith our lorde but if
 thy enemy shalbe a hungerid geve to hym mete
 yf he be a thurst geve hym drinke for if thou
 do this thou shalt hope coles of ffire vpon
 hid hvd that is to save thou shalt make hym
 love fervently good word saith he be not oner
 com of evell but oncom evell in goodnes

yf thou love
 hym & loveth
 thou art
 recompensid
 fast
 love of god
 what canst thou
 desire of right
 or of promise

What shall followe Thyn sawest thou if?
shall to my softnes norrishe by the enabishment
or malice and the forward or presumption
audacity of a nother man and suffering an othe
my shall produce a new if thou canst not thy
own will other deuide or put by edell no man
forbidding the to do it if not loke thou saw not it
is better to do then to suffer amende thy enemy
if thou canst other ledyng hym to benefite
or oncommynghym to mekenes yf that helpe

Doa even man
it is better to
suffer then to do
harm

De degree of
even man

offence must
be forgiven

not it is better that the one perishe then both
it is better that thou shouldest weyde in the
lure and admittance of patience then that
both twayme while either to other acqnytinge
edell shoulde be made edell let this therefore
be a decree amonge Cristen men to compare
all men in love in mekenes and in benefite
or doing good But in stryding hate and
backbiting in envye and mury to geve place
even to them that be of lowest degree and that
w good will / But he is unworthy thou wilt
saw to whome a good name shoulde be don and
an edell forgiven yet it is mete for the to do
it and Crist is worthy for whose sake it is don
I will saw they neither hurte any man nother
suffer my self to be hurte yee thou when thou
art hurte forgive the trespasser in all thy herte

105
providing allway that nothing be whis any man
shinde vempt or forgve unto the be as waiv and
dilligent snaboidinge that none offence of trespass
procede of the as thou arte rasy and wdy to vempt
a nother mans The gretter man thou art somuch & gentelman
more submyt thy self that thou in charite applie
thy self to all men yf thou com of a noble stock
manners worthy of Crist shalt not dishonour but hono
the nobleness of the birth / yf thou be comynge & comynge
and welc lezned so muche the soberlier suffer
and also amende the ignorancie of the vilermed
The more is comytid and lence to the the more
art thou bounde to thy brother Thou arte a good man
wiche remember thou arte the dispencer not the
lord take heed Sacramentally how thou in
fertist the comon goode Diddst thou beleve
that propriety or inpropertion was prohibit
and voluntery proberie inoynd to monke
only Thou art dyspayred both pteigne indifferently
to all Cristen men The large pmysshith therif
thou take any thinge away of a nother mannes it
pmysshith the not if thou withdrawe thy owne
when thy brother hath neede but Crist will pmyss
both yf thou be an officer let not the honour
make the more fersse but let the charge make the
more dilligent and full of care I beue not
sauest thou no officer of the church I am not a

& Shepards or a bisschop let be graunte yow yf
 Bnt arte thou also not a cristen man Consider
 thou of whens thou art if thou art not of the
 church So greatly crist is com to contempt to
 the worlde that they thinke it goodly and excellent
 thing to have nothing a do with hym at all And
 that So muche the more evyl man shoulde be
 dispised the more copled he were to hym hezist
 thou not daylye of the laye psons in their fuyr
 the names of a clerke of a prestre and of a monke
 to be caste in yonz tettes in fide of a sharpe
 and renell rebuke saymye thou clerke thou
 prestre thou monke that thou arte And that is
 don vtarly is a nother mynde in a nother voice
 or prononmyng then if they shoulde call in yonz
 tettes mast or Sacrelege & verely marvell
 why they also cast not in yonz tettes baptym
 why also obrecte they not agaynst be in the
 sacre the name of Crist an as opbrobrius thing
 yf they shoulde saw an ill clerke or a vnzeliens
 monke in that they myght be Enffered verely
 as men which shoulde note the maners off
 the psons and not dispise the profession off
 vertue Bnt who so vnd thinke the deflowring
 of virgyns to be a grette praise for them self
 and also good take awaye in waze moneye
 othre wond or losse at Dyce or at thannce of

must be to dele
 wamant owen
 fyd

Sacrelege is to
 violat pson's sa
 cred to god or to
 206 f. 1. 1. 1.

W

106

When the same have nothing to law against &
nother man more to be despised or opprobred or
more to be ashamed of then the name of a monk
or of a preste. Certenly it is easy to coniecture what
this in name only Cisterien men indge of Criste. Thre
is not one lorde of the bisschope and a nother of the
tempall officers both bere the same of one and to
the same both must gyve accompte. Yf thou loke
any whither save vnto god only other when thou
weywest the officer or whom thou mynister it
hit maketh no matter though the world call the
a Symonyak. Yf thou laboure and make meane
to obteyne a comon office not to proffite in comon
but to provide for thy owne welth pryvatly and
to amenge thy selfe on hym to whom thou owest
a grende thy office is bribery or robbery afore god
Thou huntist after the dees that he shulde receyve
his owne which is robbed but lest it shulde not be
in the with the which is in the thedes. How much grender difference
difference I pray the is betwene the thedes and the
except peradventure that they be robbers of merchandise
and thou the robber of robbers in conclusion except
thou bere thy office in this mynde that thou
acte. I wyl not saie of thy goode onelye
but also of losse of lyffe to defende that which is
right. Criste will not approbe the administration
I will adde also a nother thinge of the mynde

And office ill
is robbery

A good Note
for thysse
officers

Is it worthy
to be a officer
whys officer
against his
will

Crist is lord
both of women
& spiritual
men

or iudgement of plato no man is worthy
of an office saith plato which is gladly an
officer. Yf thou be a prynter beware lest
those pilons wiche the boue of flatterers
do enchaunte or bewitch the. Thou arte a lord
Thou arte free abode the lawes all thinge be
iustice to the all thinge be honest to the. To
the is lawfull what so eue thou lust. Those
thinge pferne not to the which ar pferid
daily of preste. Yf but thinke thou rather y
which is true that there is one iustification all
men And he is Crist Ihus to whom thou
oughtest to be as like as is possible to whom
thou oughtest to conforme thy self in all
thinge as vnto hym certainly whose auctorite
or some thou beist No man ought to folowe
his doctryne more then thou of whom so
will aske accompte more fearfully then of other.
Thinke not freite wey that to be right whiche
thou desirest but that only coadit whiche is
right what so men shulde be filthy to any ma
in the worlde. So that thou thinke not the
same to be a honest thing vnto the. But see
Desire but y rather that thou in no wise pmyt vnto thy
self many thinge which ar ydone and
pazmyt vnto the comon people eue where.
That whiche in other men is but a small

107
freespace Think in thy self to be a grete and a
hynowe onterage let not thy riches bycause
they ar greter then the comon peoples bringe
vnto the honore veneratione and dignitie favor ^{The honeste}
and auctorite but let thy manere bycause that ^{of good maner}
they ar better then the comon people vnderstande
despise them Suffer no the comon people to
wondre at those thinge wherew all art probod
and imited those very same gyltlesse dedes
which thou pmysshest daily Take away the
wondring at riches whereby thedes where
be oppressours of the comon welth where be
the comytters of Sacrilege where be riant
thedes and robbers or reders Take away
wondring at voluptuosnes and where be
raverners and extortioners where be adulterers
do ofte as thou wilt appeere somwhat according
after thy degree amonge thy frende & subiecte ^{The list of a}
or in the sight themd overcom whom thou beist ^{Exid pynne}
office some or auctorite Set not open thy
riches or treasure to the eyes of folishe psons
when thou wilt seme som what welthe
shew not thy self in bothe the riotous insample
of expence and voluptuosnes first of all let
them lerne of the to dispise such thinge let them
lerne to loke vpon deathe to haue mesure in
pate to reioise in temporany to geve honore

to Sobernes and to Sad Discreffion let none of
those thinge be sene in thy manere and comsa-
cion which thyne autoritie pmyssus in the
manere and comsacon of the comon people
Thou shalt banes the vbell dedes in the best wise
if men shall not see riches and voluptuosnes
the matter and grounde of vbell dedes to be
magnyfied in the Thou shalt not dispise in
comparison of thy self any man no not the
vilest of lowest Degre for comon e indifferet
is the price wherewith both he and thou were
redemid let not the noyesse of ambition nother
freesenes nother wepone nother mynd of thy
gairde defende the from contempte but purne
of lyving granyte manere vncorrupt and sound
from all maner vice of the comon people shall
make that no man shall dispise the **Nothing**
forbidding in beynge rule to kepe the thieff some
and yet in charitie to desene no some Think
beynge of rule to be of this maner not to excell
and go before other men in habundance of
riches but to proffite all men as much as is
possible **Thine** not to thy owen prophete
thinge which is comon but bestowe those thinge
which be thy owen and thy owen self also to
gather vpon the comon welth The comon
people oweth very many thinge to the but

The rule of
vowel pynne

108
Thow owest all thing to them Thonght they were
be compellid to suffer name of ambition as
most myghtie moste Crisped moste holy yet
let thy mynde not be knowen of them to whom
only they agree let the Cyprie magestre hute or
violat which other men pondre and agravate in
vow worshyp of a tragedy is the be a very full of a prince
the violat the magestre of a prince in dede
which in the prince name doth any thing cruelly
violently mysfedorously and contrary to right let
no manes mynde mode the lesse then that which
petynt to thy owen selfe pryvately Remember.
thow art a noble or a comon wele and that thow
ought not to thynke but of comon matters yf
thow hane any courage is the and redynes of
wit consider w thy selfe not how a grete man
thow arte but how grete a charge thow befor
thy bat and the more in trepdyre thow art beside
so much the lesse forbonr thy selfe fitching ensample
of mynstering thy offyce not of thy pcedence
or esse of flattery but of Crispe for what is more
unreasonable then that a Crisped prince shoulde be
before hym for an ensample hampball grete alexander
or pompey for which same psons wher he can not
attayne in certen besties yet shall he counterfit
the thinge moste churfly which only more to be
refusid and aboided let it not forthwith be taken

for an ensample yf Cesar have don any thinge
landed of them which write the histories but if he
have don any thinge which darveth not from the
doctryne of our lord Ihu Crist or if it be synne
a thinge that though it be not to be counterfettid
yet may it be applied to the study or exercise of
vertue let not a hole emperre be of so grette value
as the that thou woldest wittingly ones done a
side from the right pnt of that rather then
thou shouldest pnt of Crist Doute not Criste
hath to make the amende for the emperre &
refusid thinge fer better then the emperre Nothing
is so comly so excellent so gloriouse unto kinge as
is to drawe as nygh as is possible unto the
Symphonie of our lord Ihu which as he was
the gretist even so was he also the best But
that he shoulde be the gretist that dyssemblid he
and hid secret here in the earth That he shoulde be
the best that had he knewe he shoulde praye and
fele by cause he had leyd we shoulde counterfet.
that he denyed this kingdom to be of this
worlde when he was lord of heven and earth
also but the prynces of the gentillie vse dominyon
vpon them a cristen man refuseth not poise
over them which ar vnder his rule but charite
and who som end is the chieffest let the same
thinke hymself to be a gyuester vnto all man

what is semely
for prynces

crist is gyfte
for us also
best

109

and not the maister or lord of any man wherefor
I maistell the more a greet dele how these am-
bitione names of pome and domynyon were
brought in euen vnto the very popes and bisshope
and that our debynes be not a shamed no lesse
vndiscreetly then ambitionisly to be called eny
where maister doctour when Crist forbade vnto
his disciples that they shoulde suffer themselff
other to be callid lordes or maisters for we
must remember that one is in heuen our both
lorde and maister Crist ihu which is also the hed
vnto vs all & possell a sheparde a bisshop be
names of office or sermyce not of domynyon
and beinge rule & pope an abbot be names of
charite not of power But why enter I into
the greet see of errours vnto what som eny
kinde of men he shall tene hym self a verye
spitnall thing man shall see many thinge
which he myghte laugh at and mo which he
ought to wepe at he shall see very many
opynions to muche corrupte and varyng from
the doctryne of Criste both offeare and wise of
which a greet pte spryngith there hence that we
hane brought in euen vnto the profession of
Criste a certen worlde And that which is red.
of the worlde among the olde debynes men of
small lernyng now a days resorte to them which

These names
of office

The clergy is
tongued of
ambition
vayne titles

what the world
signyfies a
mong the old
serymen

be not monkes The worlde in the Gospell and
in the apostelle is sent Auguſtine Ambrose
and Hieron is called nothing else but the mfi-
delle which is Strangers from the fith
The enemies of the crosse of Crist and blas-
phemers of god They that as such care for to
morowe and for the tyme to come for nought
who for an evyl gylt crist neither beleve on
them the same be they which fight and stryde
for riches for rule and for worldly pleasure as
men blinded in delusions of sensible thinge
Set their myndes and holi affections vpon
appazant good thinge in stede of very good
thinge This worlde hath not known Crist
which is the very true light This worlde is
all set on mistreffe This worlde loveth hym
self loveth to hym self fendeth to hym self
and for his owne pleasure for he hath not put
Crist on his back which is very charite ffrom
this worlde separat Crist not his apostelle
only but all men who so evyl and as many as
be midgid worthy of hymself By what
meanes then at the last myngle we in cristen
dom this worlde condemneth in holy
stripes And in the very name of the worlde
favour flatter and maintene our owne vice
Many Doctors be which argment this is

110
p[er]felen[ce] corrupting the word of god as paul
sayeth as falsifyinge holie scripture after the
maners of their tyme when it is more convenient
that the maners shoulde be corrected and amended by
the rule of scripture and not scripture to be
corrupte for the defence of vici[ous] maners. **N**
owise done ende of flatering is hereby then
when wth the wordes of the gospel and of the
prophete we flatter the diseases of myndes and
cure them not & prynte heareth that all pow[er] ^{all pow[er] is of}
is of god at onys the creste ariseth but why doth
scripture make the high mynded and fierce
rather then carelesse full of care & afraide.
Thoro considerest how god hath deigned to the
an emperer to be admy[n]istred and gouerned but thoro
remembreth not that the same will aske of the a
strict rekenyng of the emperer how it is
my[n]istred and ruled. The codestone man heareth ^{now shall not}
that it is forded vnto cristen men that they shoulde ^{have y^e cote}
have notes attounys the debyne interpretith the
seconde cote to be what some end shoulde be supposyng
and more then p[er]uoyng to the necessary man
and for as much as p[er]uoynt to the disease off
codestone that is very well sayeth the gosse follow
for I yet lack many thinge. **T**he besyly man ^{& new order of}
tolde from chauncie heareth this to be the order off ^{chauncie after the}
chauncie that thoro shouldest regarde and set more ^{exponen of}

Thy owen money then of a nother man
 and of thy owen liffe more then of a nother mans
 of thy owen fame more then of a nother mans
I will therefore saith he gyde nothing leste
 padventure I shulde lack my self I will not
 defende a nother mans good name or fame lest
 my owen be spotted thereby **I will** forsake
 my brother in trepide lest I my self shulde fall
 in pell also To speke shortly I will leve all to
 gyther to my self and at my owen plesure that
 no incomodyte com to me for any mans cause
 Nor have I lemed also of hohe men if they have
 don any thyng not to be comiterfettid that only to
 bringe forth for an ensample of hydinge **And**
fers and murderers flatter and claude them self
 by the back wth the ensample of David Gapers
 vpon money ley agaynst be wth Abraham
prync to whom is but a sporte vnywhere
 to dyat and corrupte dygens number to be
 quynes and contribytes of Salamon **They**
 whose god is their belye lay for and expense the
 donours of noye Incestre which pointe their
 owen kyn cloke their owen filthynes wth the
 lymg of lorty wth his owen songsters why tyme
 we onr eyes from crist to this men **I saw**
 be bolde to saie that it ought not to be comiterfettid
 no not in the prophete verely nor yet in the apostelle

nothing ought
 to be comiterfettid
 wth vary from crist

yf any thing vary or varie or varye from the doctryne
 of Crise. But if it hane deluded men so gretefully to
 counterfeit holy Symons I sawe not agaynst that
 which is paste so they counterfeit them all together.
 thou hast folowed David in adulterie folowe Symon
 rather domge perimance. **Thou** hast counterfeited
 Mary Magdalen a Symon counterfeit her also
 loosing muche counterfeit her in weeping. com-
 ferse her in casting her selfe downe at the fote
 of Ihu. **Thou** hast persected the church of god in
 paul. **Thou** hast forsworne thy selfe to petar see
 likewise that thou fette the forth thy net for good
 bydinge and for vertues sake to paul and that
 thou feare not to crosse to petar Therefore god
 suffereth the grete capitaynes to fall into certen
 but lest we when we hane fallen shuld dispeere
 but on this wise yet shall we obteyne pardon
 to them yf as we hane ben the floweres and
 counterfeiters of them when they erred out of the
 way and so now shalbe their companions and
 fellows accompenyng them amending their
 wrong and walking in the right way but now
 we entresse and wade further in the thinge which
 were not to be counterfeitid in them and we ^{we turne good}
^{thinge to ill}
 deprave or corrupt to puerse interpretations many
 thinge/ we turne good thinge to evill thinge which
 were well don of them after the maner of Spideres.

211
I Robertus ma
felowys not
Abraham

first

The daughter
of Lot

why to disave
thy brother for
money

Entyng' onte only yf there be any poison or tye
turnyng' the holsom iuse vnto poison to our self
What hast thou to do wth riche Abraham which
maketh thy money thy god bycause he was dilaid
wth increase of cattall god maketh his substance
prosperous and welthy and that in the laide carnall
shulde it therefore be lawfull for the a chisten man
by right or wronge whens so evn it were to kepe
together the riches of cecise which thou shuldest
evill spende and waste or more synfully digg
them into the ground at home how gretey a
Abraham set not his mynde vpon his riches which
cam to hym by their owen accord wout seling
for let this be a signe or tokyd at the lest wey
that wout dilay at the voice of god commanding
hym he brought forth his only son to be slayne
how muche thinkest thou wold he have dispised
a drowe of open which dispised his owen son
And thinkest thou which dwyldest nothing
ellse but of lurre wondrest at nothing but at
money arte redy as sone as the hope of a little
money shulde chaunge other to disave thy brother
or to forsake god that there is any symilitude or
like thing betwene the and Abraham The simple
and innocent ventres daughters of Lot when
they behelde all the regions on evy side to rage
and flame in fire so impitiously supposing the hole

112
worde to be no more then that they sawe presently
wth their eyes and that no man had ben presumed
from so large and wastfull brempinge besid them
selfe law wth their father prudely and by felthe not
wth felthe lust but wth a vertuous and holie purpose
That is to wit lest paddenture no issue of mankind
shoulde haue remayned after them and namely wth
when as yet that precept georne and multiplie
was in his full figure and strenght And darrest.
thow compare thy filthy and prodigious vncleines
wth the dede of these wenchis No hood not donte
to set lesse of thy matrimony then of their meste
yf verely in matrimony thow stiddy not for
children but to satisfie thy owen appetit **David**
after so many noble ensamples of vertue shewid
fell onys into adulerie oportunitie offerid hym.
and not sought Shall it be lawfull therefore vnto
the freight way to roll and tumble from house
to house in other mens bedde all the daies of thy
life **petar** ones for feare of deeth denyed Criste
for whose sake afterwarde he died wth good will.
Shall it be lawfull thynkest thow to the for that
cause to forsweere thy selfe for any trifull panic
sympned not for the nones but fell things ignorant
but as soon he was warned he turned straight away.
and cam to hymselfe agayne **Thow** both ware &
wise ye and semg what thow doest drest in mistreiff

and yet by the ensample of panle Strokef thow
thy owen hed **mathew** we comanded w a word
only wonte any fayning ordilare attornys vtturly
forsoke his offic which was the decyding of inforin
or tribune And yet thow which art wforne bonde
and professid to thy money art pluckid arooy or
wdrawen nother w so many thowsande ensamples
of holie men neither w the Gospelle so often herde
nother w so many prechinge **Bisshope** saie
vnto me that it is tid that Seynt Angnystyn had
n sondaigne ladies or concubynes but he then was
a betther man and we be nourishid by m cristes
faith he was yonge and onz hede be hore for age
yt is a worshipfull thinge forby cause that he
whhen he was yonge and also an betther man lest
it shulde be tangelid w the Enares of mateymony
had a litle wench in the fide of a wiffe and yet
to her which was nothis wiff kepte he promys
of wedlok shulde it be therefore lesse shame for be
cristen men being olde beinge prestes ye beinge
bisshope to be all togither spottid and defilid m eny
podell one by one of badlye lyste **Comend me**
to good manere when we hane gyden to vnt the
maner of vertue and hane begonte be more wyllye
and soell in defendng our vires then dilligenter
to mende them namely when we hane lerned to
nourishe to vnderfet and to strength our fowarde

Seynt Angnystyn
is exmpled

113

oppynone to helpe and aide of hohr Scripture
Thow therfore my moste dearest brother the comen
 people all together set at nonght wth ther both oppynos
 and dedes pryvely and hohly take vnto the cristen
 sette what comen vnto in this list appereth to thy
 sensible powere other to be hated or loved that comen
 whith for the love of vertue indifferently dispised
 let Crist only to the be sufficient which is only
 the anctor both of true iudgement and of blessed
 hyvinge. **But** this thing verely the worlde
 thynketh to be pure foolishnes and madness. And
 thelesse by this foolishnes it pleased god to save
 the world which our hym beleve. **He** is happily a folie
 that is wise in Crist. **And** he is wretchedly wise
 which is not wise in Crist. **But** hereft thow as I. & man may
 wolde thow shouldest very strongly fro the comon ^{not beke and} wthre aginst
 people so I will not that thow representing a witten
 dyogenes shouldest vnto where beke agaynst the ^{dyogenes leab}
 oppynone and dedes of other men and wth ^{a philosopher}
 anctoritic condemne them or shouldest prate ^{all men made}
 odiously agaynst all men or shouldest furiously preche
 agaynst the hyving of any pson lest thow agaynt
 thy self wth edelle. The one that thow shouldest fall
 into hate of all men. The other that thow when
 thow art hated thow shouldest do good to no man but
 be thow all thinge to all men to wth all men to Crist
 as muche as may be the comandement of god not

offendid So shap and fassion thy self to all
men ontrwardly that in thy purpose remayne
fyrre fast and movable vntwarde late gentleness
civility langage softenes proffitableness provoke
thy brother whome it is mete to fauour meanes
to be indited to crist and not to be drawn to
fury and cruelnes In conclusion that which
is in the brest is not so greatly to be zord forth
in cruel wordes as it is to be declared and uttered
in honest maners And agayne thou oughtest
not so to fauour the infirmity of the comon
people that thou shouldest not at a tyme strongly
defende the Spirit then that which is truth
which humanyte men must be mended but
not dysceyded

The Seventh Rule

More on if thyngs infancy and feblenes of
mynde we can not yet attayne to these spirituall
thyngs we ought yet to stande not the slothful
one dele that at the leste we drawe as nye
as is possible Vnthelesse the very compedions
way to felicity is yf attayned we shall turne
our hole mynde to the contemplatione beholding
of celestiaall thyngs so feidently that as yf bodye
bringeth hym the shadowe even so shalde the

116

Love of Cuse / the love of eternall thinge and the love
 of eternall thinge and the love of honest thinge bring
 to the end the lothsomnes of Caduce and transitory.
 thinge and the hate of filthy thinge for either other
 necessarily foloweth other and the one to the other.
 augmentith or myneshith as muche surely as thou
 shalt pfect in the love of Cuse so muche shalt thou
 hate the worlde the more thou shalt consider thinge
 indissible the more vile shall wey thinge becom and.
 momentary we must therefore do even that
 thing in the discipline of vertue which shalbe
 comendith to be don in science or facultie of learning
 which is that we attone preserue up to the best
which thing yet if thinge our owne faulte or
 corrupt nature will not com to passe the next of.
 all is that we at the lest wepe by certen naturall ^{let vs absteyn}
 prudence absteyne from the grete vice and that. ^{at y lest wep}
 we save our self as muche as may be hole and ^{from grete vice}
 somde vnto the beneficence of god for as that
 body is nere vnto helth which though he be wastid.
 is free yet and onte off bondage of noisom humors if thou can not
 even so is that mynde more Capax of the benefite. ^{comtreful sempe}
 of god which is not yet marred or defiled with. ^{be not inferior}
 grevone offence though he lack yet tene and pfit.
 vertue yf we be to wele to followe the apostle
 to folowe the martirs to folowe the virgins at the
 lest wep let vs not comyt that the ethenyle or

ponder in thy
mynde thm
comodities of
Syn

Let then men shynke some to onteyenne be in this
playne in this furlonge or hystre **O**f whome
very many wher they neither knowe god whom
they shynke reuerence and worship neither beleved
any hell which they shynke feare or dread yet determyned
they by naturall reason that a man ought by all
craft to abyde and eschewe filthynes fro the thing
at selfe in so muche that many of them chose to
suffer the losse of fame the losse of goode and in
conclusion to suffer the losse of the lyffe rather then
they wolde departe from honeste yf Syn of it
selfe be such a man thing that for no comodities or
incomodities proffered to a man it ought to be
compted Centenly if neither the iustice of god
feare be neither his benyficence discourage be and
morde be to the contrary yf neither hope of ymore
salutic or feare of eternall payne call vs backe yf
neither the very naturall filthynes of Syn withdrawe
which wolde withdrawe the myndes of the very gentill
at the lest woe let a thousande incomodities which
acompany the Synner and that in the lyff pnt
a Cursed man in feare as infancy losse or waste of
good poverte the contempte and hate of good men
grief of mynde vngnyetnes and torment off
conscience moste miserable of all which though
many fele not now presently other by cause they
be blynded to Slnes of yongh or dronke to the

115
Voluptuosnes of the Syn yet shall they fele here
after and playnly the latter it happeneth so much
the more unhappely shall thou fele it wherefore
yonge men most specially shulde be warned
and exortid that they wolde rather beleve so many
auctors that the very nature and properties of syn
were such indeede then to miserable experience
to lerne it in them selfe and that they wolde not
contemnat their lying before they shulde knowe
what liſſe ment^r ys crist be to the so vile to
whome thou art so close at the lest ware for thy
owen sake to defrayne thy selfe from filthy thinge
And though it be very paine to tary any while
in this state as betwene y^e ropes as it is in the
proverbe Nether helpe vnto them which can not
as yet clyme vp to the p^rie to the p^rfecte and
excellent beate it shall not be a litle proffitable
to be in the cymyll or morall vertues then to run
hwy into all kinde of vncleynnes Here I mene
an cymyll and morall vertue is not the resting
place or any yet habend of felicitie but fro thence
is a shorter iourney and an easer strete vp to
true felicitie In the meane season for all
that we must pray god that he will whitherso
to please or direct us vp to better thinge

The viiith Link

If the forme of temptacione shall arise agens
the son what thyf and greuously begyn not
forth wall to be discontent wth thy self as thong
for that cause god other cared not for the or favored
the not for that thou shouldest be but an ease
Cristen man or else the lesse pfecte but rather
gibe thanke to god by cause he mifericordith the as
one which shalbe his heire in tyme to com by
cause also he betith or strengith the as his most
singularky beloved son and probeth the as is assured
frende ~~is~~ is a very grete tokyd that a man shoulde
be yewe from the mercy of god when he is vexed
wth no temptacions let com to thy mynde the apostell
paul which obteyned to be admyttid or let in
vnto the myserys of the thirde heben yet
was he beten of the anngell of Satan let com
to thy remembrance the frende of god Job remember
Jerom/Benedict ffrance and to them many num
merable onz holie fathers which were vexed and
temptid of very grete vices yf that which thou
sufferst be comon to so greet men be comon to so many men
as well as to the what cause is wherefore thou shouldest
be smytent of comtemnce shouldest be abashed amased
or fall in to disperz Enforce rather and streyng thy
self that thou maist oncom as they did God shall not
forsake the but wth temptation shall make necessity
that thou maist be able to endure

if thou be temp
tid cast not away
thy courage for it will

Temptation is
a signe god
loveth vs

The xth rule

116

As experient Capitaynes ar wonte to do when
all thinge ar quyet at rest and pety yet shall
they kepe watche loke thow also likewise thow
hane allwaye thy mynde redy and thow be
suddenly specte vnto the sudden assaunte of the eny
my which en compassing rounde aboute sekynge
whom he myghte desoure that thow myghte be
the more redy attounys as sone as he assaunteth the
to put hym backe manfully to confornde hym
and forthwith to fende vnderfote the hed of the
pestefrene and poison spent for he is more
oncom other more easily more surely or more
perfectly then by that meanes **nowon** it is
a very wise poynte to daffe the very yonge
chylde of Babilon even as sone as they be borne
agaynst the stone which is called Cuse before
they shalde wey stronge and geate

must end hope
watche

let temptation be
hold down at
the beginning
while it is fresh

The chylde of ba
bilon signyfeth

The xith rule



But the temptor is bnt backe moste of all by
this meanes if thow shaldest dysdync & abhor
hym and that myghtly and strenghtly when he
is first aboute to invade the vben as though thow
woldest spit at hym or else if thow shaldest pray
ferdently to git thy self to sone holic occupation
in all thy myght or if thow shaldest answer

Remedye agaynst
temptation

1
2
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30

111

Temptor: in wordes fet oute of holy scripture
as I have warned the before in which thing
verely it shall not proffit meanly agaynst all
ende of temptacion to have certen sure sentence
of holie scripture prepared and redy and specially
those wherew^t thou hast felt thy mynde to be
moted and stirred vehemently

The mynde

Two pette specially folowe good men one
left in temptacion they shulde gyve up their
hold & another left after victory in their con
solacion and spirituall ioy they shulde wed
wanton and stonde in their owen confort &
please them self Therefore that thou maist be
sure not only from nyght feze but also from the
dyvell at anyday loke when thy enemy fezt
the to filthie thinge that thou beholde not thy
owne feblenes or weakenes but remember only
that thou canst do all thing which saide and
not to his apostelle only but to the alſo and to
all his members euen unto the very lowest
have confidence it is I have overcome the worlde
& geyn when thou shalt praye thy mynde to
be counterfettid & refreshed in certen inward
and goodly dilectacion whether it be after that

The nyght feze
is fewe left we
shulde be overcome
in temptacion

The dyvell of mynde
say is deyn glou
whys risid off
good worke

117
Thow hast overcome thy enemy or in some other
holy work or meditation There beware dili-
gently lest thou shouldest ascribe any thinge
therof vnto thy owne merite but thanke only
the free benyficence of god for all together And
holde downe and receyve thy self wth the
wordes of paul saying what hast thou that
thou hast not receyved yf thou have receyved
it why reioysest thou as though thou haddest
not receyved it And this wise agaynst a
duble gifter shal there be a double remedie yf
thou in the conflict giftersting thy owne
strength shouldest flee for socon vnto thy god
Christ and put thy hole trust of conquering
in the benyvolence of hym only And if also
the spirituall comfort and consolation thou
shouldest ymediatly geve thanke to hym for his
benyfit humbly knowing and confessing thy
unworthynesse

The rule

When thou fighdest wth thy enemy it is not
ynoughe for the to avoide his stroke or put it
aside except thou please his weapon out of
his handes and thou shouldest myghtely
flynge it agayne even at his owne gaster

of temptation
take vnto an occasi-
on of vertue

891
and shuldest kill hym wth his owen wepon That
shall com to passe on thre wise yf when thou
art provoked vnto ill not only thou shuldest not
bynd but hereof shuldest take to the an occasion
of vertue And as poete elegantly sayne
hercules when perelle were put vnto hym
of fmo to hane growen and hardenid also in
corage thou also likewise gyde attendaunce
that by the instigation of thy enemy not only
thou be not the worse but also thou wyldest
better **Thou** art temptid to bodily lust
knowe thy weakness and also by a pte som
what more of lawfull pleasures and adde som
what of macesse vnto chaste and holie occupa-
tions **Thou** art stirred vnto covetysse and
higgst keeping entresse almes dedes **Thou**
art moved vnto beyne glory sommuch the more
humble thy self in all thinge And thine
shall it be brought aboute that eny temptation
shulde be a certen rempyng of the purpose
emgesse of good lyvinge There is no other
crease or mence breche at all of so gret vertue
to weke and onthrowe onz enemy as that is
for then shall he be a fende to provoke the a-
ferre the leste he which xristith to be the be-
gynner and chieff capitayne of wickednes
shuld mynyshe an occasion of more pfect lyvinge

but temptation
be vnto thre
rempyng off
the holie purpose

The myn rule

118
But allway take hede that thou fight in this
mynde and in this hope even as thougth that shold
be the last fight that in thou sholdest hane **yt**
may be verely that the benignite and goodnes of
god shold graunt this reward unto thy vertue
noble acte that thy enemy once oncom shamesfully
shold ned afterwarde com vpon the & geve
a thing which we wde to hane happened to dyse
holie men **Neither** oughe beleved agaynst
reason that unto Cristen men when they oncom
the poynt of their enemyes shold be myneshid
while that the aduersary one pnt bak manfully
is men sufferid to retorne agayne for to tempt
the same pson any more **Beholde** therefore in
the conflict to hope for perpetuall peace but after one battell
agayne after thou hast oncom so be hane thy ^{we must loke} self ^{for another} even as thougth thou sholdest go agayne
straight waie to fight a fre the **for** after one
temptation is oncom we must loke end for another
we may ned septe from our weapons we may
ned forsake our ste we may lend lede watte
as long as we war in the garrison of this body
And man must hane allway that saymg of y^e
pphet in his harte I will kepe my standing

The myn rule

Some men favor
their own vice

Single fornication
is commended
but a small
trespass

The ymage of
virtue

We must take very good heed that we despise
not any vice as light for no enemy overcome
often times he which is not set of in which
thing I praye that not a few men be greatly
discomfited fordiscomfite themselves while they
favor themselves in one or two vice which any
man after his own vice appetite thinking to be
veniall and all other they greedously abhorre &
great part of them which the common people
call perfect and corrupte greatly defiect the
extortion homycide adultery murther but single
fornication and moderate use of voluptuousness
pleasures as a small trespass they refuse not
at all for one man in all other vice incorrupt
yet enough is some what yet a good drinker is
in riot and expencion what wastfull another
The ymage of man is some what liberall of his tongue another
is combered wth vanity wth weyne glory and
wth boasting at the last what vice shall we
lack yf any man favor his own vice it is
an evident token that those men which favor
any vice at all shoulde not truly possesse the other
vertues but are mised rather wth rotten ymage
of vertues which ether nature or bringyng up
or finally very infirmie hath graffed in the mynde
of the wretch But he which wth hate worthy of
a cristen man abhorreth any one vice must needs

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Adhor all for he whose mynde tene tharthe
 hath once possid hath indifferently the hole
 host of velle thinge and flatterith not hym
 self so muche as in denyall thinge lest he myght
 fall a litle and a litle from the smallest to the
 gretest and why he is negligent in lighte thinge
 myght fall from the threst thinge of all.
 And though thou as yet canst not pluck by by
 the rote the hole generation of vice & vices. ^{Daily must syn}
 the lesse somewhat of our velle properties. ^{what of o' velle}
 must be plucked away day by day and som ^{be take away and}
 thynge of encrease must be added to good man's ^{syn good synne}
 After that man shall be demysthid or ang//
 mentid the grete hope of hesiodne

The xvth rule

Yf the labo^r which thou must take mytostide off
 temptation shall feze the the shall be a remedy &c
 thou compare not greffe of the fight to the plesur
 of the syn but set the present bitterness of fight ^{The bitterness of}
 agens the bitterness which groweth of the syn ^{the fight must}
 and accompanyth hym that is on com Morond ^{be compared to}
 compare the present swetenes of the syn which ^{syn which}
 minneth the to the plesure of the victory hereafte
 e to the tranquillite of mynde which foloweth
 hym that fighteth lusty and anon thou shalt
 foloweth

perceybe how unequal a comparisoun there shalbe
But in this thyng they which be but litle
suspenspecte are dyscayd by cause they
compare the dyspleasure of the sight wth the
pleasure of the syn and consider not what
followeth the one and the other for there
followeth hym which is oncom greff more
paynfull a greet dele and also of longer
continuaunce then he shulde have had in tyme
of sight yf he shulde have oncom and likewise
followeth the conquerours pleasure more by
a greet dele and of longer duracion then
was the pleasure which dune hym that was
oncom to syn & thing that he easly may
myght which hath proved both the thyngs And
thelesse no Cristen man ought to be all to
gither so lewde though he were daily subdued
of temptacion that he wolde not at the lest
wey somtymes desire to prove what thyng
it shulde be to oncom temptacion Which
thyng the oftener a man shal do the pleasanter
shal be the victory be

perceybe somtymes
what it shal be to
oncom

The xij rule

But and if it shall fortune the to have receyved
a deadly wound beware thou take not away thy

120

Self by and by and for sake thy repon and so
shuldest yelde thy self into thy enemyes hand ^{disce we not}
which thing I have paybed to have happened ^{thonggs thow}
vnto many whose myndes ar somewhat feble ^{be on com}
and sofe wonte resistance that after they were
ones on thowen they shulde esse to wrefell
any more but shulde pmyt them self all to
gither vnto affections neither shulde thinke
of recoveringe their libertie agayne To myghte
pyles is this wkenes of spirit which now
and then thonggs it be copled wth wille which
be not the worst of all yet is it wonte to bring
them to that which is worst of all yemend
into disperacion bruly **Agaynst** this
wkenes therefore the mynde must be armed
wth this vyle that after we have fallen into
Syn not only we shulde dispeire but shulde
counterfet bolde men of war whom not sildom
shame of rebnte and greffe of the wounde
wraybed not only pnttith not to fliggt but
sharptith and reffersshith agayne to fight more
fresly then they did before In like case also ^{a fall somtym}
after we have ben brought vnto deadly Syn ^{coragith a ma}
let vs have anon to cond agayne to our self and ^{to wraffell more}
take a good herte to be and to repaire agaynst
the rebnte and shame of the fall wth new corage
and lufenes of strength thow shalt helpe one

121
wounde soner then many Thow shalt
vsiaze once a fershe wounde then an olde and
that which is prysed and feasted all redy
Comforte thy selfe wth that famous verse
which demostene is said to have vsed a man
as he shoulde will fight agayne Call to remem^r //
braunce dauid the profet Salamon the kyng
peter a capiten of the thyrty / panle the
apostell which were so grette lyyghte and
ensamples of holynes and yet into what
grette Symmes fell they which em^y one
pauenture yee for this cause god sufferid
to fall lest thow when thow haddest fallen
shouldest dispeyre lyste vp thy selfe therefore
vpon thy fete and that attorne wth a lyste
courage and retozne agayne to fight both firs^t
and also more sarronspecte It happeneth som
tyme that goodly offencel growe to good men
into a hepe of good hyng while they love
more ferbently which were blinded and went
onte of their ryght way most Shamfully

th The syn rule

But agaynst the synfull of assente of the
enmy synners remedies must be applyed for
vnto what sond end vnto thow art sturrid sond

One remedy is better then another Nevertheless
the only remedy and that of all remedies for a cross of crist
very moste of vertue agaynst all kindes wotther
of aduysite or else of temptation is the crosse
of crist which same crosse is both a temptation
or ensample to them which goeth oute of the
wey and a refresshing to them which laboure
and also armure or haire to them which fight
This is a thing to be cast agaynst all maner weapons
and dartes of our moste wilked enemy further ^{Signifieth me}
now it is necessary that a man be repayed diligently ^{duration of the}
in this crosse not verely after the comon maner
as some men repete daily the story of the passion
of crist or honore the ymage of the crosse or to
a thousande signes of it arme all their body
somme aboute on any side or kepe leide by at home
some parte of that holie tree or at certain seasons
call to remembrance the passion of crist for to
wepe vpon hynd wth humble and naturall affections
as vpon a man which was very iuste and
had suffered very grete wronge and thinge on
deserued This is not the very fente of that he
diedgelesse let this in the meane season be
the mylke of infant soules and prepare them
by self vnto the victory that they may attayne ^{the very fente}
the very fente of it and these be those fente ^{of the crosse in}
which is most speciall yf you which be members ^{mortifyinge}
^{of o^r members}
^{that is to saye}
^{passion and}
^{affection body}

shall enden our self to be semblabill vnto our
hed Crist In mortifying our affections which be
our members vpon the crosse & thing which vnto
be not only ought to be gedone but rather
pleasant and a thinge greatly to be desired yf so
be the spirit of Crist dwell in be **for who**
is he which woulde say mynne loveth hym to whom
he shoulde wylle to be as one like as were possible
and both in lyving and comfation thine contrary
furthermore that is the more fende thou
myghtest in thy mynde recorde the mystery off
the crosse any man ought to prepare vnto
hymself certen man and holine crafte of fighting
and there to be diligently exercised that as
sone as the thing is requyred it shoulde be redy
at hande That crafte may be of thre maner
is in mortifying of any of thyn affections thou
shouldest applye that pte of the crosse which most
spacially thereto agreeth for there is not at all
any other temptation or adversite which hath
not his proper remedy in that crosse & is when
thou art tyled to ambition of thre worlde when
thou art ashamed to be had in derision and to
be set at nought Consider thou & thou most
lowest member how grette Crist thy hed is and
vnto what violence he humbled hym self for
thy sake when the rebell of vnde begeth thy

affections ar
thre wylle and

122
mynde remember how kindly how lovingly he
bestowed hymself vnto whitt vnto onz vantage
profit how good he was vnto the worse
when thou art moved wth gyle haue in mynde
how he dranke galle wth fill when thou art
tempted wth filthie pleasure call to mynde how far
of from all manly pleasure the hole life of thy hed
was and how full of incommodities vexatione
griefe his life was when we prodigall the
let comynediately to remembrance whiche is
a lambe before the shere hild his prey and
opened not his mouth yf poverte wryng
the ill or desire of having torment anon let
be rolled in thy mynde how lord of all lord
was for thy sake made pore and nedy in somuch
that he had not wherwode to rest his hed And
after the same maner if thou shalt do all
other temptations also not only it shall not be
grievous to haue oppressid thyne affections but
very pleasant and delytable by cause thou shalt
perceyve that thou by this meanes art confirmed
and shapyd like vnto thy hed And that thou
shalt see as it were recompence hym for his
infinite sorowes which for thy sake he sufferid
vnto y^e utmost y^e.

The xijth rule

And though this remedy verely of all remedies
 be on the most present and redy most sure and
 quyte in operation to them which be metely entyd
 into the roye of hydinge **Neithersse** yet to
 them which ar somewhat awake it shall also
 profit somewhat yf when affection movyth
 vnto ymyquyte they then atowes call before
 the eyes of the mynde how filthy how abhomy-
 nable how grefevous a thyng syn shulde be
 and on the other side if they ponder how grette
 is the dignytie of man In trifull matters
 such as it skilth not if all the worlde knewe
 we take som deliberacion and admyfment to
 self In this matter of all matters moste
 weighty moste to be ponderid before that is
 content and before as in our hande writinge
 we binde our self to the fende shall we not
 reherd and comite in our owen mynde and
 consider of how noble a crafte man we were
 made In how excellent estate we ar set in how
 myghtie a price we ar bought and vnto
 how grette felicitie we ar callid and how y
 man is that gentil and nobell best for
 whose sake only god hath forgid the mycelous
 biding of this worlde and that he is the
 companion of anngelle the son of god the vice
 of ymortalitie a member of crist a membz

consider the
 filthyness of
 syn and the
 dignytie of
 man

of the church and that also our bodies be the
temples of the holy gost and o mynde the ymage
and the Secret hitations of the deitie And on the
other side that syn is the moste filthy presence
e consumption both of the mynde and of the body
also for both of them thingis innocency springeth
a new into their owen naturall kind and
thingis contagion of syn both putrefie & rote
in this world. Syn is that deadly poison of
the moste filthy Serpent an obligation of the
dybell and of bondage not moste filthy only
but moste miserable also. After thou hast cona-
derid this and such like w thy self ponder
greuoudly and take sure aduysment and delib-
eration whether it shal be wisely don or no for
apparent momentary and poisoned litle short
plesure and dilectation of syn to fall fro so
grette dignytie into so pitnouse and wretched
estate fro whens thou candest not ridd and
deliuer thy self by thy owen powe and helpe

The xij rule

Furthermore compare together those
capitaynes betwene themselves most contrary
and unlike I meane of god and the dybell
one thou make thy enemy when thou
we must have
in mynde
be my friend
of god and the
malificent of
the dybell

synnest and the other thy lord or **Thyngh**
innocency and grace thou arte called into the
number of the frende of god art electe into the
right title and inheritaunce of the sonnes of
god **Thronest** synn verely thou art made
both the bond Sermit and son also of the dybell
The one of them is that eternall fontane and
origynall patron and true ensample of veritie
and true beuote of very true plesure of most
pfecte goodnes mynyfymg hymself to all
thynge The other is father of all gyltyff the
extreme filthynes of vtmost mischance **times**
the benefite and goodnes of the one don to the
and the ill dedes of the other w^h what goodnes
hath the one made the w^h what man redeemed
the w^h what libertie and freedom endred the what
tendernes daily Suffering and sufferynge he
so wretched a Synner patiently abiding &
loking for thy amendement: w^h what ioye &
gladnes doth he receyue the when thou arte a
mendid and comd to thy self Contrary to all
these thynge w^h how naturall hate and vndy
longe ago did the dybell ley about to thy
helt he into what greuous and enberne bepacio
hath he cast the and also what other thynge ymagemyng
he daily bnt to drabe /

The pp Inle /

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Neither verely the reward as lesse vnequall
then the anctore of them be contrary and unlike. ^{The reward}
for what is more vnequall then eternall dethe
and liff ymortal then wout ende to vmore infenyt
felicitie in the feliship of the inhabiteers of heven and
wout ende to be tormentid & pmysshid to extreme
vengiaunce in the most vnhappy & vretted company of
damned dyables And he that don't of this verely
is not a man not only he is a Cursed man who som
en thynke not on this is euen madder then madnes
her self But now beside all this in the mene
season euen in this liffe good hybing and wickednes
hane they fente very muche unlike. For of the ^{the fente off}
one is gathered assuied tranquillitie & quyetnes of ^{the my world}
herte And that blissed ioy of pure mynde wherof
who somen hath tastid to that worlde this man hath
nothing so precious nothing so full of plesure wher
as he wolde be glad and desirous to change But of y
other that is to saie of wickednes cleue contrary.
foloweth pthly a thousand other velle pthly that
most miserable torment and gendge of conscience
and vexation of mynde and vexation of mynde
thyngh remembrance of gystly velle dedes comytid
That other is that hundred folde spirituall ioy which

Christ promysed in the gospel as a certain earnest or taste
of eternall felicity These be those marvelous & rewards
of the apostles which they never sawe nor yet hath.
herde neither hath sonke into the erth of any man with
god hath rewarded for them that love hym And that
verely in this lyffe when in the meane season the
worme of wicked men dyeth not and they suffer euen
now to be a borow the payntes of hell byneth
Neither any other thing is that flame in which
is tormentid the ruge glutton of whom is made
mention in the gospel Neither any other thinge
be those punishmentes of them in hell of whom
the poette writ so many thinge save a perpetuall
grieffe or growinge of the mynde which accompanys
the custome of syn let who so wil therefore
be apte so diverse rewardes of the lyffe to com yet
now in this lyffe vertue hath annexed vnto her
wherefore she habundantly ought to haue be desired
And vice hath coplid vnto hym thinge now for whose
sake it ought to be abhorred

The poplular

*The fragility
vnsurenes of
this lyffe* **Whereon** consider how full of grieffe & mysery how
shorte and transitory is this present lyffe how on cny

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Of side all this is to be frud ynpenytency or addi-
 ration of mynde of all crystyenes the extreme and
 worst namely if a man wolde ponder this one thing
 of so gret multitude how fewe there be which tenly
 and shall thei heretofore to them self agayne be cleene
 converted from synne to dme repentance & consiled to
 god agayne namely of them which have drawnd along
 the hydes of yniquitee vben to the last ende of thei-
 lyffe. Shippes verely and espy is the fall or descen-
 into fligynce but to retorne back agayne thereshen-
 and to scape vnto spirituall light That is a worke
 a grette laboure. Therefore at the lest way monysshed
 and warned by the fawle of espye before thou
 descende into the pit of synne remember that it is
 not so easy a thinge to retorne back agayne

Remedies agaynſt certen ſynces
 & ſpeciall agaynſt bodily luſte

Yet hereto we have breely opened and Declared
 how som enez we have don yet comon remedies
 generally agaynst all kinde of vice Now we
 shall assaie to gyve also certen thinge espe-
 ciall by evy vice spally how thow ought to
 encounter and com agaynst evy Syn and first
 of all agaynst the luste of body Then which be all
 no other Sonez inbadith be nez sharper assaileth
 or hurteth be nor extendith further nor draweth
 us now to their utter vndomage yf at any tyme
 therfore filthie lust shall stee thy mynde to these
 wepone loke thow shortly get hym first remembz
 how vncleynly how filthie how unworthy of any
 man what so enez he were shoulde that plesure
 be which assymelith and maketh be which be a
 dedyme worke equall not to beste only but also
 vnto filthie swyne to gores to doge and
 of all beste beste vnto the most beste yf whiche
 tasteth be swyne after byneth the condition and
 state of beste when we be appoyntid vnto the
 company of angelle and to the comynyon
 and felship of deitie let com to thy mynde also
 how momentany the same plesure is how
 vnpure how evn having more of slowe then

we pōne agun
bodily Enst

Scorbut a
dey bitter
thing

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of hony kind on the contrary side ponder how noble
a thinge the soule is and how holie a thinge the body
of the man is as I have shewed in the lines abode
what the dyvelles pebissness is it then for so little <sup>of incomodi-
ties of body</sup>
so vnclely takinge of momentary pleasures which
defile at one tyme both soule and body in vngoodly
demeanures and to profane or pollute the temple
which crist hath consecrate to hym self wth his blod
Consider that also what an hepe of misfardones
incomodities that flatering & pleasant persilence
bringeth to hym first of all it pullith from the
thy good fame a possession most precions for a wey
for the znnor of no vice synneth more carenly
then of bodily lust it consumeth thy patrymony
hit killith attones both the strenght and also the beuhtie
of the bodie hit detraeth and gretefully hurteth helth
it increaseth diseases innumerable and them most
filthy yt diffignith the floure of yonth long before
the day it hasteth or accelerateth wth belid all fauour
age hit taketh away the quynesse and strenght of the
witt hit dullith the sight of the mynde and graffith
man as it were bestly ymagynation it wth draweth
a man attones from all honest studies & pastymes
and plingith and soweth a man empty wth hit in the
poddell and more be he men so excellent that

now he hath lyste to thinke on nothing but on that
which is Sluttysh vyle and filthy and it taketh a
wey the vse of reason which is the natyve pertye
of man it maketh yong pynesse and clamour
agredyne filthy and wretched Be wise therefore
and on this wise welen to thy self name by name
Thys and that plesur can so wele to passe brought
wether so muche of losse so muche of distrooship
dishonour and dishonestie so muche of tediousnes
of laboure of diseases and shall pyngh agayne
& fole moste naturall deuour the oke wittinglye
shinde I agayne comyt that thing which I shinde
repente afreshe likewise also refrayne thy selfe
by the ensamples of other men which thou hast
knowne to hane folowid voluptuous plesur both
filthy and also vnfortunately On the other side
courage and bold thy self vnto chastite by the en
samples of so many yonge men of so many yonge
virgynes nourishid by delicatly and mplemente
and the circumstance comparid together ley agens
thy self thy owne lewdenes why shinde fe thou
at the lest way not be hable to do that which they
were hable to do and yet were of that kynde of that
age so boyne and brought vp love god as much as
they did & thou shalt be hable to do no lesse then they

refrayn thy
self by the en
samples of other
men

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Did thinke how honest how pleasant how lusty
 & flourishing a thinge is prynces both of bodye & mynde
 also. The moste of all makinge be acquainted and
 familiar wth anngelle and apte to receyve the holye gost
 for dearly that noble spirit the lover of prynces
 so gently fleeth bak from no vice at all as from
 uncleynnes he refueth and sporteth hym self no
 where so much as in pure & undefiled mynde. *Set. The vngoodly*
 before thy eyes how vngoodly ye and how all to *officer of love*
 gither a mad thinge it is to lode to wepe pale to be
 made lene to wepe to flatter and shamfully to
 submyt thy self vnto a stynking harlot most
 filthy & rotten to gape and smyle all nyght at her
 chamber wyndowe to be made to the lyre to be
 obedient at a beke nor dare do any thinge except
 she nodde wag her hed to suffer a foolish woman
 to rayne on the to chide to lase & denyndries one
 on a nother to fall onte to be made at one agayn
 to gyve thy self willingly vnto a queane that
 she myghte mocke knoe mangle and spoyle the
 wherres? before the amonge all these thinge the name
 of a man where is that noble mynde created
 vnto most beautifull thinge. Consider also a nother
 thinge in thy self how grete flocke of myfartost thinge
 voluptuositye yf she be let in is wonte to bring

And most specially if they have taken away any of
 them which in tyme passed they had had filthie
 pastyme and leane of a nother mans pell to be more
 ware and earnestly remember how dishonestly
 they lyved but how bitterly they deptyd from this lyffe
 how late they wexid wise how late or happily how to
 late they began to hate their goyefulnes and dedly
 plesures let com to remembrance the Straintnes ^{the foretelling}
 of the extreme judgement and the terrible lightning ^{of extremity} judgement
 of that ferefull Sentence ned to be created of more
 sending wicked men into eternall fire & remember
 how that this plesure of an hower which is botys
 short and litle must be pmysshid wth eternall
 tormente In this place ponder diligently
 in a paire of balants how cruel and wicked a change
 it shold be for the most filthie and very short tyme
 of filthie lust botys to lose in this lyffe the joy of ^{the joy of a}
 the mynde muche sweeter and better And in this ^{pure mynde it}
 lyff to com to be spailid of more lasting more ^{more sweeter}
 and so hitell plesure or dilettation to purchase ^{then plesure of}
 sorowes ned to be endid Finally if it seme an
 harde thing to dispise so hitell dilettation for Cristes
 sake remember what paynes he toke upon hym for
 the love of the ye and beside this comon Inmynde

which he suffered in that he was a man remember
 also how much of his holy blood he suffered he shed
 for the how shameful and how bitter a death he
 suffered and thou of all these things unmyndfull
 remember agayne the Son of god yettizinge a
 for the those mad pleasures which drawe and
 compellid thy hed and thy lorde vnto so cruel a
 torment furthermore after the rule abode cherisid
 the benefit of call to mynde how much of benefite he hepid to
 god the when as yet thou haddest deserued nothing
 at all for which any one when no sufficient
 or like thank can be gyden agayne yett desirith
 he agayne a nother reward but thou after the
 example of hym shouldest refrayne thy self from
 dedly and mortall pleasures and shouldest turne
 thy mynde into the love of infynyt goodnes infynyt
 pleasure and beuety Compare to gether those two
 benyffes and to cupidos of plato That is to say honest
 love and filthy love holy pleasure and vnderly
 pastyme Compare to gether the unlike matter of
 either other Compare the natures Compare the
 reward And in all temptations but namely
 when thou arte sturrid to filthy lust set vnto
 the before thy eyes thy good angell the keeper
 of thy soule

remember god
 of love

Cupido is
 god of love

Here is a good
 waynt to be no
 tid for any person
 man

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of the and the conynmall beholder of all thynges.
whiche thou doest or thinkest and god a witnesse
enloking on the vnto whose eyes all thynges
are open which sitteth above and beholdeth y^e secret
place of the erthe And shalt not thou be a feride
before the angell p^rsent eden hard by the as for
god and before all the company of heven loking
on the and also abhoring the to comyt a syn.
so filthy that it wolde shame the to do it before
a vile man being present and being witnesse
But consider a thyng which is tene in dede And
if it were so that thou haddest yet myghte sharper
then hath a beest called lynx or sharper then a ^{lynx is a beest}
eagle yet in their eyes in the clearest light that ^{of most purite}
conld be conld thou not beholde more fully
that thyng which a man doth before thy face
then all the pryvy and secret place of thy mynde
be open to the sight of god & of his angell
whereover also ponder in thy mynde a nother thyng
when thou art entom of body lust of y^e thyng
the one must needs folowe other that voluptuosity
once tasted of so shulde enthamit and darte thy
mynde that thou shuldest go from filthynesse
to filthynesse untill thou were cleene blinded

obstinacyon of
a frowarde
mynde fermyth
of body lyf

and shuldest com in sensum reprobum That is to say
vnto a lewde and vile ymagynation bonde to all
afflictions vnto contagions and vnnaturall
iudgemente and vntil also that thou were o-
bstynately zotid and hardened in ebell neither
contoe then at the latter ende yelde by filthie
plesure when she shulde haue forsaken the d-
thinge which we see to haue happened to very
many in so muche that when the bodie is wastid
when beuotie is witherid away when the
Blod is colde when strenght faileth and the
eyes wey I ym yet still contynually they ithe
aboute teasing and no gretter mistrust be now
filthie Sperears then before tyme they haue
ben vnto chaste and vncleane lybers then what thing
that can be more abhomyable and monstrous
The other is if peradventure it shall happen the
thyngh speaill fauour of god to com agayne to
thy self that then must that shorte and fygtye
and plesure be purgid w very grette sorowe
of mynde w myghte and stronge laboure w
contynuall Stearnys of tere how muche
more wisdom therfore is it not to let enter at
all the poysen of carnall plesure then other

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to be brought into so vntowardly blyndnes or else
to recompence so litle and that also false plesure
wth so grete gremance and dolorous payne More
on thow maist take many thinge of the currence
of thy owen pson which myght call the backe
from voluptyuous plesure Thow art a p^rest
Remember that thow all together art consecrat
to thinge p^reymyng to god / And what a g^rave / 2 p^rest
vone See then how vngoodly how vnmete and
how vnworthy shoulde it be to touch the roten
and stynking fleshe of a hore wth what moneth
wherein thow praybest that p^resters bodye
so grethly to be honored and to handell lottisont
and abhomyable filth wth the same handes wher
wth all euen the angells mynystering to the
assisting the thow exentist that miserable yf thow be
incomprehensible mystery Think grethly ^{learned}
how they agree not to be made one body one
Sput wth god and to be made one bodie wth a hore
yf thow be learned so muche the nobler & lib^r & gentilman
vnto god is thy mynd And so muche the more
vnworthy of this same and rebuke yf thow be ^{& married} a
gentilman if thow be a p^ryncer the more
apert and open the abhomynation is the

A yong man

fflagre plesur
lovynge begynne
for a fonge
mō munde

grebesser occasion gyveth it to other inferiours
to followe the same yf thou be married
member what an honest thing is a bed bnd filed
and gyve Dilligence as much as in femyte shall
Suffer that thy wedlok shulde comiterfet the
most holie marriage of crist and the church
whose ymage it beith or whose symplende
it mēdith that is to be vnderstonde that thy
marriage hane very little of vncleines but very
much of plentios proteccion for in no kinde
of lyding can it be but very filthy to serue
and to be bounde to filthy lust yf thou be yong
consider besely that thou pōnte not vnadvysely
the flower of the yonth new to retorne agayn
And that thou lose not for a thynge moste
filthy the golden yeres and in dede most goodly
which both flew most swiftilie and retorne
agayn new And beware also lest now thyngs
agnorance thyngs lak of experiance & thyngs
neglignce the companyons of yonth thou shuldest
comyt that thyng which shulde geve the hereafter
by all the liff the concuene of thy mysed end.
Pspnting the in those most bitter most grevous
& sharp stynge which plesur when she dpyth

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leaving behind her yf thou be a woman remembz a woman
that nothing more becometh then chastite then
Shamefastnes and feare of Dishonestie yf thou & may
be a man so much more art thou more worthy & old man
of greater thinge and bountie and unworthy of
the so lewd thinge yf thou be olde wisse that
thou haddest som other mans eyes to beholde thy
self wth all that thou myghtest see how well
voluptuousnes shulde becom the which myght
no doute is miserable and to be rebuked but in
an olde folke bereh is both wonderfull & monstrous
and also even unto the very followers of the pleasure
awking or mocking stock amonge all monstres ^{against a}
none is more wonderfull then filthy lust in age ^{larger in olde}
O Dotipole o to much forgetfull of thy self at the ^{man or woman}
left way beholde at the glasse the hore hewes and
whit snow of thy hed thy forehead full of wrinkles
& care wth sorowes and thy caven face most like to
adde corse and now at the last ende seeing thou
art comd even unto the pittie bynde care for other
thinge more agreeable unto thy cares and at the
left way that which becom the to do a few tyme
do now thy yeres putting the in remembrance
or rather compelling the even now pleasure her

self casting the of Saying nother I am now
clenly vnto the neither yet thou apte or mete vnto
me. Thou hast pleyd ynongh thou hast etend
ynongh thou Drinke ynongh it is tyme for the
to departe for the why holdest thou yet so
fast and arte so greedy on the pleasures of the
lyffe when very lyffe her self forsaith the. Now
it is tyme at the laste that the misfayall contynence
& dysage shuld rest in thy bosom let her be holie
dage of mynde lobe herte thy mynde and in the
Embracyng of her nourishe the colde members

A shorte recapitulacion of the remedies
agaynst the flame of lyffe

*The avoiding
of occasions* Finally to make a shorte and compendene
Conclusion these be the most speciall thinge whiche
will make the free from pleasures and entysing
of the fleshe. First of all the Circumspecte
dyligent avoidinge of all occasions which
except thoung it were mete to be observed in
other thinge also bycause that he whiche loveth
pauerte is worthy to persse the therin but yet
bodily lust most chrefle may be calld those.

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Sympnes which almost nend man at all hath escapid
 Save he which hath fled away frō of more order
 moderation of eating and drynkyng and of slepe
 tempozance and abstinence from voluptuous
 pleasures ye from such as be lousfull and prynced
 The respect of thy owne deeth and the contemplaciō
 of the deeth of Crist And those thinge also will
 helpe if thou shalt lyde with such as be chaste and
 vncorrupt yf thou shalt eschewe as a verie pestilent
 the commynication of corrupte and wanton persons
 yf thou shalt flee idle solitarie and slothful
 idleness yf thou shalt exercise thy mynde strongly
 in the meditation of Celestiall thinge and in honest
 studies but specially if thou shalt consecrate ^{be ware of}
 thy self wth all thy myght vnto the investigation
 or searching of myseryes in holic Scripture yff
 thou shalt pray both ofte and pryncely and moste
 of all when temptation inbadith the assawting
 the

Agaynst the intempe and promotinge vnto abauce

Yf thou shalt perceyve that thou art other by
 nature any thinge inclined to the vice of abauce
 or stered by the dybell call to remembrance
 after the rules abovesayd the dignytie off
 thy condicion or estate which for this thinge only
 was created and also for this cause redeemed that

f. 132

that thou enshonest enow that in fyny good
thing god for god verely hath forgid all the
hole bildinge of this worlde that all thyng
shold obbey vnto thy vse and necessitie **how**
fildw then and of how streite or narrow a
mynde is it not to vse but so gretely to wonder
at thyng dom and most vile **Take** awaie the
vrrone of men and what shall golde and siluer
be but red yert and white **Shalt** thou the
disaple of pore Crist and callid vnto a better
possession wonder at that as at a certen grette
or excellent thing which no philosopher of the
gentill did not set at nought **Not** to posse
tiches but to dispise riches is a noble thinge of
but the comynaltie of them which ar cristen
men in name only crieth agaynst me and be
glad to disceybe them self most craftely **very**
necessitie sawth they compellus vs to a
gutter goode togither which if shold be none
at all then conde we not ones leue verely if
it shold be thynd and poore then shold we lybe
in muche displeure but if it be som what
ellegante or honest and som what plentios
in all yt bringeth very muche of comodities to
a man **promysson** is made for helth a respect
is made to our children we lende and profyt
our fundes we ar the more set by In conchition
a mans fame or name is better when gre

To dispise
riches is a
noble thing

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good is Som welis Of a grete meny thousande
 of cristen men thow canst scare finde one or
 y which saith not and also thinketh not the thinge
Nevertheless to answer these men to both
 the pte first of all by cause they cloke their covetousnes
 to the name of necessity I will lay waigens left
 agens them the pable wher in the gospel of
 the lyves and of the birdes which live for a day
 wonte furthir promysion whose ensample cust
 worth to comtozfit I will law agaynst them
 how crist wolde not ones suffer sommyng
 as a stripe to be tawed abonte his disciples I
 will law agaynst them that he comandid
 all other thinge laved a pte before all thinge to
 sake the kyngdom of heven and promysith that
 all these thinge shalbe tust and added to be
 at any tyme had not they thinge necessary to
 maynteyne liff w all. Enfficiently who som
 emez w all their herte have gyven them self to
 the tyme liff of a cristen man And how small
 a thing is that which nature requyrt of us
 But thow comtist or mesurist necessity not
 by the vse of nature or w that which is sufficient
 but w the large capacite of greedy covetousnes.
 But vnto goodmen that hath en ben ymoug
 which was very scarce vnto nature **Thou**
 verely I do not so gretey set of these men which
 forsake at ones their owen substance emy

crist in the
 gospel of
 lost sheldis
 pler sheldis
 rare for mote
 drunk or doctol
 bad them be
 hold the lill yb
 how they were
 tozid sand
 if yd fages
 of heven
 make pvision
 for singyle
 thinge myg
 more ye can
 not lack
 wgom f
 lovys f
 larkly

repor byrd
in 4 yew

Whit that they the more shamfully myght begge
other mens yt is none of offence to possesse of
money but to love and set store of money is syn
and annexid to vice yf thou have habundance of
the office of a good Sermit or mynster But
if it be plucked away be not confirmed in thoght
as though thou were robbed of a grete thinge
but rather reioyse that thou art delivred of a
perilous fardell Notwithstanding who so en
confirmithe the chiefe stonde and pastyme of his
liff in hepinge up of riches together which thapith
at them as at a cotten excellent or noble thinge
specially to be desired and save the them up in store
prudely for longe tyme and even sufficient for
the age of nestor the same man may peradventure
be called right well a good richman but certainly
I wold not lightly call hym welc a Cristen man
whos shulde depende all together of hymself
and shulde mistrust the promysse of god whose
goodnes will disceyve Him self thou a good
man which puttith his trust in hym when he is
beingly both clothed and hidith the pore sparowes
But now let us consider the comodities whiche
riches are beloned to bringe First of all by the
comon assent ye of all philosophers whiche were
Gentiles amonge profitable good thinge riches
hath the lowest place And when after the
denycions of Symon except vertue of the

riches amonge
profitable thinge
same the lowest
place

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Mynde only all othertingge be wonte the man
 yet nothing is so muche wonte as money nothing
 bringith so litte comodite for what som end. ^{riches helping}
 as any where of preious stones is thou thy self ^{nothing to bin}
 possidest all that alone where thy mynde better
 to god by the balowe of one here were thou any
 dele the wiser the conynger were the helth of thy
 bodie any thing the more prosperne wolde it
 make the lifier goodlier or yonger **But** it
 purchasith plesures seife thou ye but mortall
 plesures / Sit gittith a man honor which those
 men geve only that mardell at nothing but at
 pleyne folishnes of whome to be praisid is almost
 to be dispresed **Very** honor is to be landid iff
 thou which art landid thyself the highest
 honore that can be is to please crist **True** ^{honor is the}
 honore is the reward not of riches but of vertue not of riches ^{reward of vertue}
 The folish people gebeth the zome and place
 and gasith at the o folc they wonder at thy appa-
 rell not at the **But** why descendist thou not
 downe into thy self and considerist the myserable
 ponertie of thy mynde which if the comon people
 sawe they wolde mye the as myserable and wretched
 as they now call the myserable & wretched & they
 now call the happy and blessed **But** yet god ^{good getting}
 gittith frendes thou wilt saie I graunt butt ^{frende to use}
 them fayned and she gittith them not for the but ^{more good}
 for herself and verely a rich man is in thir ^{hand more}
^{frende then}
^{saie I graunt}

poyncte of all men most infortunate by cause:
he can not ones deserve his frendes from his
foes **ONE** man hateth the prevely as a hard
mygare a nother enbretth the as one which
arte to rage a nother lokyng vnto hym self
and to his owen admytage holdyng the vpryde
and nay and flattryng the & mockyng the even to
thy face and Smyllyng on the for to scrape sm
thyng from the he which before thy face is
most lovyng and kynde prayeth god yet that thou
maist shortly die no man is so fawpuler of whom
he heareth the trowth **BUT** if there be one spea//
all frende amonge a thousande which lobeth &
rage man woult faynyng yet can not the rage
man but hane all men suspecte he thinketh all
men to be ravenes or gripers gapyng for caren
or dede bodies he thinketh that all men be flur
fleyng aboute for to seeke their owen praye &
What somen therefore of comodite of riches
seme to bringe therefore the more pte or all to
gyther is but coloud is but a very shadowe & full
of delucion but they bringe very muche of ill
thyngs in dede and take awaye and take awaye
very muche of ill thyngs in dede **Therefore** if
thow wilt have a iust account of that which is
won and of that which is lost of that which is gotten
and of that which is spent no dont thow shalt
fynde that they never bringe so muche of comodite

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but that they bringe to them and geve a grete sele
 more of displeures **With** how myserable labors
 as they gotten to how grete perill ye and to how
 much taze be they kepte to how much thonght
 and sorow as they lost for which cause also.
 Cust callith them thornes bycause they tere and
 pluck a sonder all the tranquillite of quietnes
 of mynde which vnto man is of all thinge most
 swete and pleasant **And** they mend quench the
 thirst of them selfe but more and more encrease
 and byndell it **They** dryve a man hedlonge into
 all wylfulnes **Neither** flatter thy selfe in dayne ^{it is hard for a}
 saying nothing forbiddith but that a man indifferently ^{rich man to be}
 myght be both rich and good **Remembz** ^{man}
 what veritie saied it is more easie saith Cust for
 a camell to creepe thynge the eye of a weill then
 for a rich man to enter into the kyngdom of
 heven **And** pleyndly woulde exception time is
 that saying of Semt heron that a rich man is
 other on mist hymselfe or the heire of a dunst
 man **For** grete riches can neither be other gotten
 or else kepte woulde Syn Remembz of how grete
 riches they rob the for he hatith the sight or smell
 of veritie he hatith all honest Crafte who send settith
 his hert on golde **more** on the vice of avarice only ^{avarice is}
 a callid idolatry of panke ^{callid idolatry} neither is any vice off
 all Cust hatz lesse atynementance **Neither** the self ^{avarice is}
 same man can please both god and man also ^{dybell}

The recapitulation of the remedies
agaynst the vice of Avarice

Thow shalt lightly scape to wonder at money
if thow shalt ponder and wey diligently beyn
good thinge with false and apparant good thinge
if also thow shalt examyn disguised and paynted
advantage wth true proffett if thow shalt lerne wth
thy ymmer eyes to beholde and love that noble good
thinge which is mysynpt which only when it is
p^{re}sent ye thongh all other thinge shuld be lacking
abundantly soth satisfye the mans mynde which
is wider and of larger capacite then y^t it can

be sufficed wth all the good thinge of this worlde
The mynde of
man of grete
rapacitye
only satisfye
the mynde of
man of grete
rapacitye
only satisfye

Yf thow shalt often call agayne before thy eyes
god in what a plight the erth receyved the when thow
were first borne likewise in what estate he shall
be receyved the when thow dyest Yf ever shalbe
present in thy memory that famous folke of whom
is made mention in the gospel and to whome
it is said This nyght I will fet agayne thy
sonle from the And then whose shall these
thinge which thow hast gathered to gether Yf
thow shalt turne thy mynde from the corrupt
maners of the comon sorte vnto the p^{er}vertie
of Mary crist mother vnto the p^{er}vertie off
the apostelle of the martire and most of all
vnto the p^{er}vertie of crist thy hed And shuldest
set before the also that ferefull word of Damna-
tion/be/that is by interpretate who/whiche so

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so manasseth and thretenyth vnto rich men of this
worlde then shuldest thou lightly leue wondring
at riches :

Against ambicion the desire
off honoure and auctorite

If at any tyme ambicion shall come and bee thy
mynde thyngh her entyngment wth this remedie
thou shalt arme thy self aforehande attayne. ^{Gods} Spryng
accordynge to the rule which I gaue before hold of strongly
and defende this stile that to be honore only whiche
spryng of true vertue which very same yet at
a tyme a man must refuse even as taught be bothe
whiche doctryne and ensample our ^{owne} ^{owne} Cuse
And beleve it to be a honore only and that grette
to be wisshid for vnto a Cristen man is thou shuldest
be landed not of men but of god for whom he
comendeth as saith thapostell that man is pfecte
and worthy of honore in dede **B**ut if honore be
gyven to a man for a honest or a goodly thing or
vnhonest pson this is not honore verely but giveth ^{It is a honest}
dishonestie shame or rebuke ^{thing to be} **I**f honore be gyven ^{landed of}
for meane or indifferent thinge as for beuetye ^{god}
strength riches kyn yet verely shall it not be callid
true honore for no man deservyth honore
wth that thing wherof he deserveth not to be honore gyven
praisid **I**f honore be gyven for a honest thing ^{of dishonest}
in dede, meane for vertue then shall not to be

sond² gyven
of com² people

praised it be honor verely yethe which deserue it
shall not desire it but shalbe contente when wth the
vertue and the consaunce of his good dede beholde
therefore how folishe and vterly to be set att
nought be these honoures for whose desire the
comon people so gretly rage **first** of all
of whome they are gyven truly of them to whom
is no difference betwene honest and dishoneste
wherefore are they gyven artes very ofte for
meane thynge and now and then for filthy
thynge To whome are they gyven To hym whos
is vnworthye who som enen therefore gyveth
honour other he doth it for fere and then is he
to be feared agayne or bycause thou shuldest
do hym a good turne and then is he worthy to
be prised or bycause he supposeth that thou arte
indued wth such thynge wherunto honour is gyue
of due if he mudge a mye be diligent that
thou maist be that thynge which he supposeth
the to be but and if he hit a right then referre
all the honour that is offered to the to hym to
whom thou arte bounde for all those thynge
wherunto the honour is gyven **So** much is
at vnnete that thou shuldest clayme the honour
as thou oughtest not ascribe to thy owen self
the vertue **Beside** this what is more inadder
then to esteeme the valur of the self by the
oppynyon of folishe men in whose handes it is

handes it is to take away agayne when so ever
 they lift that very same honoure which they
 geve and to dishonour the agayne which was
 so late honestid and honoured **Therefore** no
 thing can be more foolish then other to reioyse
 for such honoures when they happen or to be
 sorry or moorne for them when they be taken a-
 way which not to be true honours thou shalt
 perceyve at the last wey by thre probationid that
 they be comon to the worst and most lunde persons
 as well as unto best y^e they chaunce to none
 almost more plentifully then to them which
 of true honours be most unworthy **Rememb^r**
 how blissid is the quietnes of a meane liffe
 Both pryncat that is to say charged wth no
 comon busynesse and also separat and removid out
 of the wey from all newesse haunte or pryse
 on the other side consider how full of payne
 how full of cares of paynt and of sorowes is
 the liffe of grete men **And besides** all these
 Rememb^r how grete difficultie it is not to forget thy
 self in prosperitie how hard it is for a man standing
 in a slippery place not to fall how grevous the fall is
 from a high and remember that all honour is coplid
 wth grete charge and forget not how streite the
 iudgement of the high mge shalbe agaynst them
 which have abused mge of honoure p^rfor them
 self afore other men for surely who so shal

humble and Enbmyt hym self hym as a ynotent
 or harmeles pson shall Soone But who so
 ever exalteth hym self as a pfect man the
 same pson excludeth from hym self the help
 of grace But ever the ensample of Crist
 thy hie ste fast in thy mynde what thing
 as touching the worlde was more vile more
 dispysed lesse honoured then he how forsoke
 he honoures ye and that when they were
 proferd hym which was greater then any
 honor that coude be gyven how set he no
 store of honoures when he rode on a asse
 how condemned he thend when he was
 clothed in a palle and crowned wth thorne how
 vnglorious or vile a deeth chose he But
 whome the hole worlde dispysed hym the
 father glorified But thy glory be in the crosse
 of Crist in whome also is thy helth welth
 saving defence and proteccion what god shall
 worldly honours do to the if god cast the away
 and dispise the and the angelle both abhorre and
 despyse the

Against elation otherwise called
 pride & swelling of the mynde

know thy self. **How** shall not swell in thy mynde if according
 to the comon proverbe vsd of every man thou
 shouldest knowe thy self That is to saye if

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Som enez grete thinge what som en good thing
 or be wofull what Som enez excellent thinge
 is in the that thou shouldest comite to be the gifte
 of god and not of thy good On the other side is
 what som enez is love or bile who Som enez is
 foule or filthy what som en is shode or bile thou
 ascribe that all together to thy owen self yf thou
 remember in how much filth they were conteyned
 and in how much vncleynesse borne how naked
 how mede how brutish how wretched and how
 miserable thou crepist forth into this light yf
 thou remember vnto how many diseases or
 Sines on eny side vnto how many chaunces
 vnto how many vncumberment greues troubles
 this wretched bodie of thyne is in danger and
 agayne how little a thinge were able shortly to paye wof
 consume and bring to nought this Cereall and ^{in the lower} ~~it~~ ^{conscience} ~~it~~
 vnto how many ^{in the lower} ~~it~~ ^{conscience} ~~it~~
 ponder also a nother thinge what maner thinge that
 shouldest be whereof thou so muche vniorsist yf it be
 a meane or any indifferent thinge it is a foolishnes
 if it be a filthy thinge it is a madness if it be a honest
 thinge it is vnkindnes agaynst god to whome
 only the honour is due **Remember** also that
 no other thing can be a more sure document or
 prooffe of starke foolishnes and lack of vnderstand
 ing then if a man stande greatly in his owen conceit
 And agayne remember that no kynde of folie is now

let not thy
mynde be exalted
by cause thou
begeth rule
on men

consider thy
owen vices
deserting

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vncurable thend when a man stondith much in
his owen conceite **Yf** thy mynde begynd to arise
and very grete by cause a vile man submyt hym
self to the **Thinke** how much gretter how much
myghtier god lenyth on thy hed which pressith
downe eny necke erecte streite vp and bringith
eny hill vnto a playne which spared not anelie
no not so muche as the angell whan he was
fallen into pride **Those** thinge also shalbe good
thongh they seme some what as they were trifles
if thou shuldest compare thy self all wey with
excellent psons **Thow** marvelist at thy self
by cause of a little deuotie of thy bodie compare thy
self to the end which in deuotie be far afore the &
little comynge makith the set vp thy fetheres turne
thy eyes in comparison of whome thou shuldest
seme to haue leened nothing at all yow come if
thou shuldest counte not how much of good thinge
thou hast but how much thou lokest And in
pauke shuldest be forgetfull of those thinge whiche
be behinde the and shuldest stretch forth thy self
to those thinge whiche remaine afore the **ther** //
thermore it shall not be a vniuersal thing if when
the mynde of pride doth blowe by and by we
shulde turne our very well thyng vnto a remedy
as it were expelling on poison in a nother That
thing shall thus wise com to passe when other fortune
or folly bringith vnto be any grete vice or op.

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or deformity of body other any notable damage
 which shuld grieve our mynde cruelly if thou
 we shuld set that before our eyes And by this
 ensample of the peccator we shuld beholde our
 self chiefly in that pte of vs in which we be
 most deformed So I saw it will com to passe y.
 attayne our feders will fall **Beyond** all this
 beside that no other vice is more hated vnto god
 Remember also that arrogancy boasting pertnes or
 presumption is notably hated had in **Sidayne** c) ^{arrogancy}
 moched vnto where amonge men when on the ^{other wise}
 the other side humylytie mekenes and sobernes ^{called of hum}
 taking vppon the both parties and obteyne the ^{person pertnes}
 favour of god and Eyt also vnto the benygolence ^{or taking on}
 of man Therefore to speke compendiously two ^{the good}
 thinge thesly shall reframe the from pride the
 one is if thou shuldest consider what thou art
 in thy self how thou art filthie in thy birth how
 thou art a bodill such as useth in water thinge
 onte all thy lyf and wormes mete in thy dethe
 And the other is if thou shalt haue in contynual
 meditation what Cyst was made for the and
 how much he suffered for thy sake

W **Agaynst** wraethe the desire of wra-
 and benygance

When fervent sorowe of the mynde strait the ^{wraeth is a}
^{tyde thing}

unto vengeance remember that wrath is further
from nothing then from that which it falsely
counterfetteth that is to wit fortitude or manlynes
for nothing is so childlike so weak nothing so
feeble and so vile a mynde as to rise in ven-
geance Thou seest manly and therefore thou
sufferest not injury to be unadvised but in
conclusion by this meane thou betterst thy
owen childishnes in that thou canst not rule
thy owen mynde which is the very propriety
office of a man how muche manlier ye and how
muche excellenter were it to set a nother mans
folw at nought rather then to counterfet it. But he
hurtid me he thou wilt say he was hasty and
furst he ragid agaynst me provoked me and gave
me occasion the filthier he is so muche the more
beware lest thou shouldest be like hym. **What the**
Synners madnes is it that thou venging another
mans lewdnes shouldest be made more lewde thy
self. **Yf** thou shouldest dispise the rebuke all men
shall perceyve that it was don undeserved. But and
if thou be moved thou shalt make his quarrell which
did he wronge muche **further more** consider
the very thing if any wronge be receyved that
same is not vsid at all in vengeance but is aug-
mentid for in conclusion what ende shalbe there
of injuries on both sides any where if any man
goeth forth and procede to revenge his greffe

regardeth
a nother
mans folw

Enemics encrease on both the parties y^e s^orowe
 waxeth freshe and dure agayne and the longer it
 endureth the more incurable it is but wth softnes and
 wth sufferance is helid now and then y^e edid he whiche
 did the wronge and after ward when he is com to hym
 self agayne of a enemy is made a very trusty and
 faithfull frende but that very same whiche by vengeance
 thou sendest to put from the rebornidith back agayn
 vpon thy owen hed and that not wthoute grete iⁿ sufferance
 tress of harme And that also shalbe a sufferance
 remedy agaynst wroth if after the description of th^{is} thinge
 aboverescried in the fourth rule thou shouldest consider
 that one man can not hurt a nother except he will
 hymself save in those thinge only whiche be outward
 goode whiche so gretefully p^{er}tyne not vnto man for the
 very good thinge of the mynde god only is hable to
 take away whiche he is not wont to do but to bntend
 p^{er}sons And only he can gyve them whiche he hath not
 v^{er}id to do vnto cruell and furiose p^{er}sons v^{er}o Cristen
 man therefore is hurt but of hymself Inmyr hurtis
 no man but his owen aafter These thinge also
 thought they be not so weightie yet shall they help
 the that thou folow not the sorowe of thy mynde
 I mene of when the Circumstance of reformation
 gathered together aptely thou then shouldest both make
 light of thy owen harme & also mynysh the wrong
 don of a nother man comonly after th^{is} man he hurt
 me but it wilbe some amendid yow on he is a child
 he is of thinge v^{er}ieperre he is a yonge man it is a

it is sufferance
 if one com
 of the tyme
 of the wronge

One man can
 not hurt a
 nother except
 he will hurt
 himself but in
 outward goode

Sorow is
 brought wth
 the circumstance
 of reformation

Woman he did it thyngh another mans motion
or counsell he did it vnware or whan he had
well drunk it is mete that I forgyve it hym
And on the other side he harte me greuously
but he is my father my brother my master my
frende my wiff it is accordyng that this greffe
shulde be forgyven other vnto the love or esse vnto
the auctorite of the parson or esse thou shalt set
one thing agaynst another and recompente the mney
other of good benefite don of hym vnto the or vnto
thy offence don to hym afore season and so shalt
thou comite it or make it even or nyte **This** man
hath harte me bereyly but other tymes how ofte hath
hedon my good it comyth of a vnliberall mynd to
forgy the good benefite and only to remember a litle
wronge or displeisur **Now** he hath offendid me
but how often hath he ben offendid of me I will
forgyve hym that he in likewise by my ensample may
pdon me if a nother tyme I shuld trespace agaynst
hym **Finally** it shalbe a remedy of mynche gretter
vertue and of stronger operation if in the mysdom
of a nother man thou shuldest thinke in thy selfe
what thinge how greuous thinge ye and how ofte
thou hast synned agayne god and how many man
swares thou shuldest be in det and damnger to hym
so mynche as thou shalt knyght vnto thy brother whiche
as in thy det so mynche shall god forgyve vnto the
This crafte of praymyng or dett tanght the comon
lender which lendith all men he will not refuse

forgyve the
dett

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The lawe which he hymself made Thow to be
Absolved or lofid of thy Synnes comyst to some saile
to sent tanye by vaste pdonse & indulgence most
large I disprese not verely that thing which thow dost
But thongh thow shuldest do all thinge yet is there
no vnder ware nor any sizer meanes whereby if
thow hane offendid thow myghtest com to favoure
agayne and to be reconsilid agayne to god then if thow
when thow art offendid shuldest be reconsilid agayn
unto thy brother ffor gyve a litte trespass unto thy
neighboure for it is but a small thinge what somen
one man trespassith agaynst a nother that Crist
may forgyve the so many thousand offence But
it is harde saue thow to subdue the mynde when
he begynneth to wey hote **Remembre**st thow
not how muche harder thinge Crist sufferid for the
What were thow wher he for thy sake bestowed
his precious life were thow not his enemye vnto
what tendernes sufferith he the daily repetinge
thy olde Synnes last of all how meekly sufferid
he rebukes bondes betinge stripes synally doth most
shamefully why bootes thow thy self of the hed
of thow care not to be in the body **Thow** shalte
not be a member of Crist Except thow folowe the
steppes of Crist but he is unworthy that he shulde
be forgyven **Even** so were not thow unworthy
to whome god shulde hane forgyven In thy owen
self woldst thow fele mercy and agaynst thy
brother vse extreme and cruel Intra It is so gret

by the
sample of
his swage
the mynde

we must don
the unworthy

thinge if thou beint a Synner thy self shuldest for
 to be another Synner when Crist praised his father
 euen for thend which Cnased hym It is so harde a
 thing not to Strike thy brother agayne whom thou
 art also comanded to love It is a harde thing not to
 pay agayne an evil thing for which except thou
 shuldest recompence a good thou shalt not be that
 toward thy fellowe that Crist was forward **ffynally**
 if this man be vnworthy to whome for an ill turne
 a good shulde be recompenced yet art thou worthy
 which shulde do it and crist is worthy for whose sake
 it shulde be don **But** first thou in sufferinge an
 olde displeisur I call in a new and he will enter
 his iourney if he shulde scape vnprysshid for
 the yf woulte offence thou canst avoide it if thou
 canst ease or remedie it ease it if thou canst amende
 it so euen so if thou canst helpe a mad man helpe
 hym if not let hym pisse hym self alone rather
 then thou woldest pisse w hym **Thinke** this man
 which wouth that he hath don harme worthy to be
 pitid and not to be promysid wilt thou be angry
 with lawde **Be** angry w the vice & not w the man
But the more thou art melpred by nature to this
 kind of vice so much the more diligently arme thy
 self longe before hand and ones for all to gither
 pryncit Encrely in thy mynd this seare and purpose
 which is that thou neither sawe ne do any thing
 at one tyme when thou art angry **Be** leue not
 thy self when thou art moied **Hane** suspetid

Be angry
 agred w
 vice

neither sawe
 ne do any
 thing if thou
 be angry

What be it that sudden motion or rage of the mynde
Defiecth or vyngtith the thongh it be honest remembz
that there is no other difference betwene affraintish
pferd and hym which ragith more then is betwene
a shorte madnes that durith but for a season and
contynmall or pferzant madnes. **Call** to thy
mynde how many thinge in angre thou hast other
said or don to be repented which now in dayn thou
wouldest were thangid or vndon **more** when
wroth with hate and fretith if thou can not find
way save and deliv thy self all to gether from angre
yet at the lest way com to thy self and sober thy
mynde thus far forth that thou remember how thou
art not wile adnyfid nor in thy right mynde / To
remembz that where a grette pte of helth **On** thre
wise wason to thy self now verely I am thre myndid
but anon hereafter I shalbe of a nothor mynd much
contrary **Why** shulde I in the meane season save
against my frynde while I am moved That thyng
which hereafter when I am peafid and my malice
scasid I conde not thammge **Why** shulde I now
do in my angre or malice that thing which when
I am soberid and com to my self agayne I shulde
gretly sorowe for and sore repente **Why** rather *the mynde*
shulde not reason why shulde not pitie at the last *must be sai*
why shulde not Crist obteyne that of me now *due dargunse*
a little payse of tyme shall shortly hereafter obteyn
to no man I suppose hath nature gyven so much of
blak colour but at the lest we beey the myght so

forforth rule hymself. But it shalbe a very good
thing by the this infirmitie so to harden thy mynde
wth reason which contynuaunce and tynne that
thow shuldest not be moody at all. It shalbe a p^{er}fecte
thing if thow having indignacion at the vice only
shuldest for a rebuke do agayne the office of charite.
To conclude even naturall temperance which ought
to be in every man requyret that thow shuldest not
lose thy self all together to affections not to be wroth
at all is a thing most like vnto god and therefore is it
most comonly and beuotifull. To overcome ill wth goodnes
and malice wth kyndenes is the counterfetting off
the p^{er}fecte charite of Crist ihu. To refrayne wroth
to constrain hym wth a bridle as the properie or
office of a man if he haue any herte or courage wth hym.
To followe the appetite of wroth is not of a man beuotly
but playnly of best and that of wilde best. But if thow
wouldest know how much vntomly it were to a man to
be overcome wth wroth loke when thow arte sober thy self
that thow make the countenance of a angry p^{er}son or
eke when thow thy self art angry go vnto a glasse
when thy eyes so bromyng in fire when thy cheeke
be pale when thy mouth stonduge away thy lippes
some and all thy memberes tremble and quake when
thy boie gratith and soundith so maliciously wroth thy
gestures be of our facion who wold then nige
that thow were a man. Thow p^{er}ceyvest now my most
swetest frende how lyke a matter ye how large a
sore is open all a brode to dyspnte of other vice after.

behold thy
own counte
nance when
thow art angry

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same man but we in the middys of our course will
strike saile and lede the rest to thy disreccion neither
artid was it my mynde or purpose for that no
doute shulde be an insynyl worke for to proceede as
I began to withdrawe thy mynde from eny vice vice
by vice as it were in sondry declamations and to declare
bolde and courage the contrary virtues I desired only Sermon
that thing which I thought sufficient for the to oration
showe the a certen maner or crafte of a new kynde
of warre how thou myghtest arme thy self agaynst
the vyllie of thy olde liff bringynge forth agayn
and springynge a freshe Therefore as we have
don in one or y thinge by cause of ensample so must
thou thy self do partly in eny thinge sepally and
most of all in those thinge wherunto thou shalt
perceyve thy self to be ferred or instigate particularly
whether it be thinge vice of nature thinge infirmie
or of ill bringynge up agaynst these thinge som certen
detrees must be written in the pnce of thy mynde
and they must be remmed now and then lest they shulde
faile or be forget in disvaile as agaynst the vice off
backbiting filthie spekyng endy guile and other like
These chiefly be the enemyes of Criste swordiers
agaynst wose assaunte the mynde must be armed
longe aforehande in praier in nobles sayngs of wise
men in the doctryne of holie Scripture with ensample
of devoute and holie men and specially with the
ensamples of Criste Though I doute not but that
redmyng of holie Scripture shulde myne for all these

These thinge to be habundantly nere the lesse yet
charite which one brother owyth to a nother exportid
me that at the lest wey with this Eoden and hasty
writinge I shulde further and helpe thy holie purpose
as muche as lieth in me to do / & thing which I have
don somwhat the rather by cause I feid somwhat
lest thou shuldest fall in that Synfullone kynde of
Religious men which pthly waytinge on their owen
admittage pthly w grete zele but not after knowlege
or lernyng compassse aboute both See and Londe
and if any where they have caught a man recobering
from vice unto vertue hym streite wey w moste
ymportune and lewde exortations w thretenyng
and flatering they enforce to thynst into the order of
monks even as though wonte a conle there were no
Custom at all furthermore when they have
filled his brest w pure Scriplositie and dowtye
unsolible then they binde hym to seten traditions
fomde by man and playnly thynst the wretched pson
hedlonge into a certen bondage of ceremonies
like unto the maner of the Jewes and teche hym to
tremble and feare but not to love The order off
monks is not a thing that god comandid vs to do
but a kynde of lyving to evy man after the
Disposition of his bodie and of his mynde also
other proffitable unproffitable whereunto verely
as I corage the not so I storage the not This thing
only I warne the of that thou put good lyving nor
in mete nor in Rayment or habilitie nor in any

Religious men

Order of
monks

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visible thinge but in those thinge which we have declared
or shewed the before And in what com ever pson thou
shalt fynde or perceyve the true ymage of crist with
thend tople thy self moreond when such men be lacking
whos comfacion shulde make the better to drawe what company
thy self as much as thou canst from company of a man shulde
man and call the holc profete call crist and the those to love
apostelle vnto commynration but specially make
pawle of famplier acquyntance in the Thre felow and pawle
must be had in thy bosom to be wde studid both
nyght and day finally he must be lerned wout the
boke word by word vpon whome we now a good
while enforce w grete dilligence to make a coment
or enarracion which is a bolde dede truly but not
wstanding we trustyng in the helpe of god will
endeuer our self busily lest after origene ambrose
and auguystyne lest after so many new interpretores
we shulde seme to have taken this labour vpon vs
utterly other wout a cause or wout fente And also
that terten busy and bngnyet arranger wherby examyn making
thynke it pfect religion to knowe no good lernyng a coment vpon
at all may vnderstande that to wchmy as we m
youth have embraced and made much of pnc
lernyng of odc antore as to wchmy also that
we have gotten vs and not wout grete swete
and wraty metely vnderstanding of both the tonge
both of greke and latten that we have not loke to
beyne and folishe fame or vnto the childishe
pastyme or plesure of o mynde but y we ymagined

Good learning
brings to good
living

longe before that our lordes temple which son
had dishonored in ignorance and barbaries.
shinde of us be gransshed vnto our power in
the riches of egypte whereto all excellent witt
myght be infamed vnto the love of the holie
Scripture But this so grete atting for a few
dayes land a pte we have taken vpon vs
this laboure for thy sake that we shulde shewe
vnto the ad it were in the fonger the waye
which ledith vnto Criste compendiously And
I beseeke god the father of his holie purpose as
I hope that he wold whith fave benygly to favor
thy holson enforment ye that he wold in
changing of the entree his grace and make the
pfecte that thou myghtest wey bigg and stronge
in hym and sprynge vp to a pfecte man in
whome also fave thou well both brother & frende
Alwayns tenly singulary beloned to thy mynde
but now muche more then before both deere &
plesant at the towne of Sent Andomeys the
yere after Criste birth of 64 and 1 and translated
out of latten into englishe in the yere of our
lord god of 1547

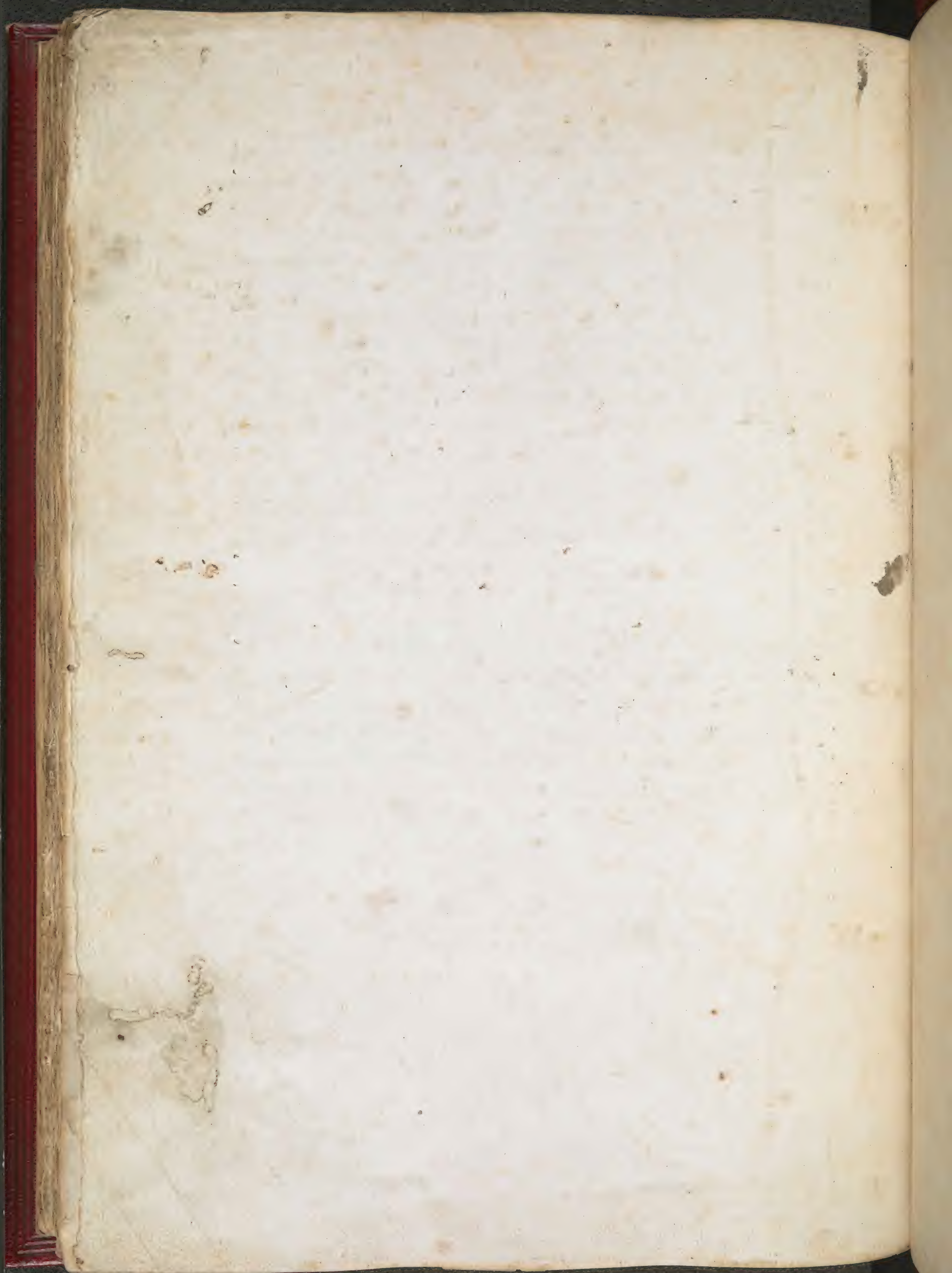
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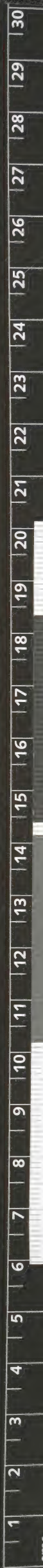


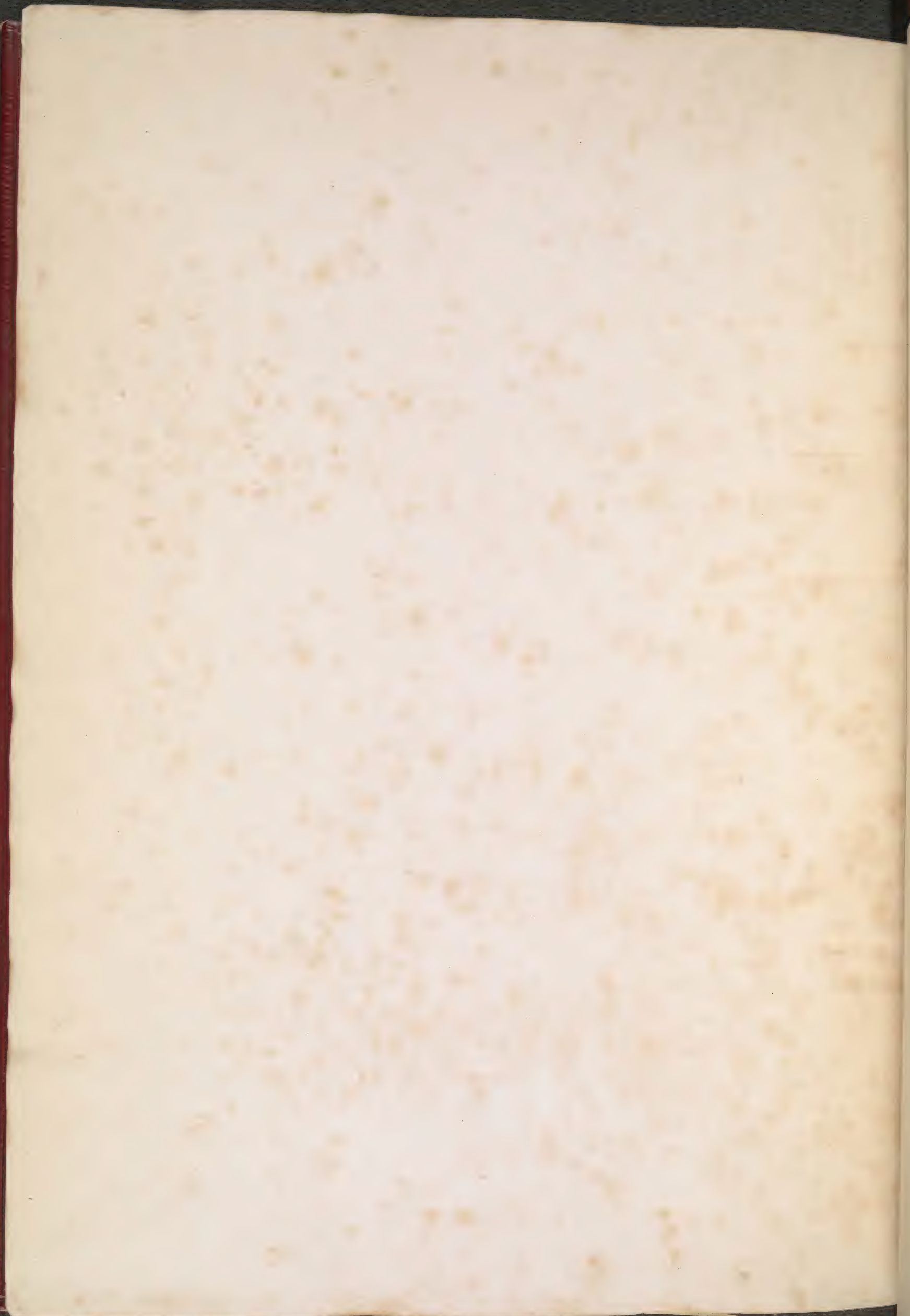
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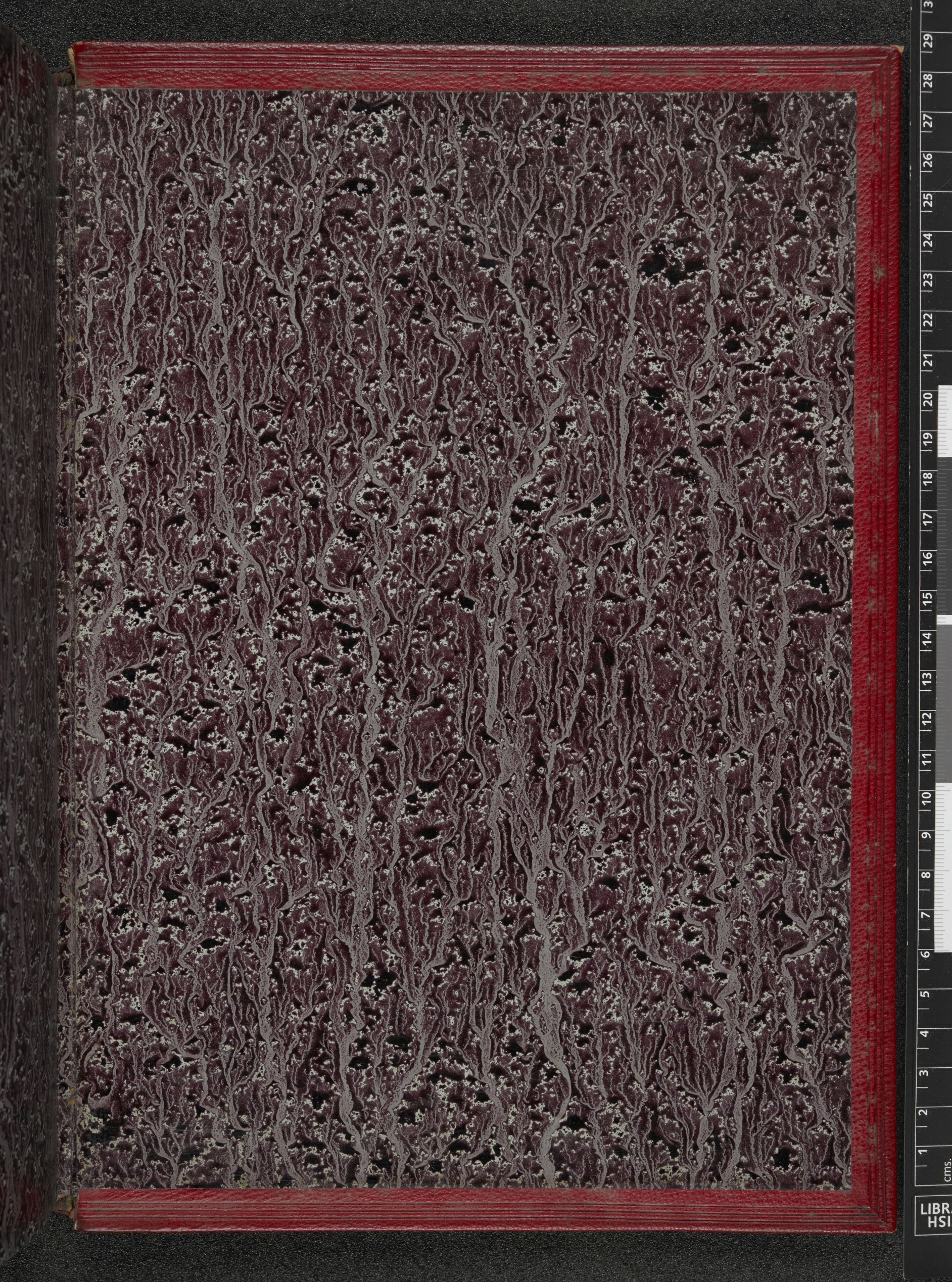












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